

A
POORE MANS
REST:

Founded } *Motives,* }
vpon } *Meditations,* } and
} *Prayers.* }

Expressing to the inward MAN,
true Consolation,

In all } *Kindes* }
} *and* } of Affliction.
} *Times* }

By IO. NORDEN.

Now the Twelfth time augmented, and
much reformed by the Author.

PSAL. 10. 14.

*The poore committeth himselfe unto thee, for thou
art the helper of the Fatherlesse.*

LONDON,

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comandement
comandement

Fe
thi

1. Ianuarie } Latins, *Ianuarius*. } hath 31.
 called of the } Gracians, *Garnelion*. } daies.
 } Hebrues, *Tebeth*, and is
 } their 10. moneth.

1	A	Calends.		
2	b			
3	c	Nones of Ia.	54	The first daie of this Mo-
4	d		23	neth Christ was circumsised,
5	e			<i>Luk. 2. 21.</i> The tops of the
6	f	Day before the N.		mountaines appeared vnto
7	g	Nones of Ianuar.		Noah, <i>Gen. 8. 5.</i> The Israelits
8	A		8	put away their wiues, <i>Eze</i>
9	b		10.	<i>10. 16.</i>
10	c	Idus of Ia.	7	The 5. of this month word
11	d	uarie.	6	was brought vnto Ezechiel
12	e		5	the Propnet, that the Citie
13	f		4	Ierusalem was smitten, <i>Eze</i>
14	g	Day before the Id.	3	<i>33. 21.</i>
15	A	Idus of Ianuar.		The sixt of this Moneth
16	b		17	Christ was worshipped of
17	c		16	the wise men, <i>Mat. 2. 1. &c.</i>
18	d		15	baptized, <i>Mat. 3. 15.</i> turned
19	e		14	water into wine, <i>John 4. &c.</i>
20	f		13	as testifieth Epiphanie.
21	g		12	The 10. of this Moneth
22	A	Calends of	11	Nabuchadnezzar, King of
23	b	Februarie.	10	Babel, moued thereunto by
24	c		9	the rebellio of Zedeechiah,
25	d		8	besiged Ierusalem, till free-
26	e		7	ly, as may appeare, <i>1. King.</i>
27	f		6	<i>25. &c. Jer. 32. 4.</i> Also Eze-
28	g		5	chiel was willed to vnder-
29	A		4	stande, <i>Eze. 2. &c.</i>
30	b		3	Paul called, and proposi-
31	c	Day before the		ted the 25. of this moneth
		Calends of Feb.		<i>Act. 19. 35.</i>

Festiuall daies in } Circumcision, the first
 this moneth be } Epiphanie, the sixt
 A. 2 February

2. February, { Latins, *Februarius*. hath 28. daies,
 called of the { Grecians, *Elaphebolion* } vnlesse it be
 { Hebrews, *Shebat*, and } yeere *Bissextile*,
 is their 11. moneth. and then 29.

1	d	<i>Calends.</i>		The first of this moneth,
2	e	<i>Nones of</i>	4	Moses repeated the Law
3	f	<i>February.</i>	3	vnto the children of Israel,
4	g	<i>Day before the No.</i>		<i>Deut. 1. 3.</i>
5	A	<i>Nones of Febru.</i>		The second of this moneth,
6	b		8	our Sauour was presented
7	c		7	to the Lord, and Mary puri-
8	d	<i>Idus of</i>	6	fied, <i>Luk. 2. 22.</i>
9	e	<i>February.</i>	5	The ninth of this moneth,
10	f		4	Noah, 40. daies after he had
11	g		3	seene the tops of the moun-
12	A	<i>Day before the Id.</i>		taines, sent out of the Arke a
13	b	<i>Idus of February.</i>		Rauen, & afterward a Dove,
14	c		17	which returned, <i>Ge. 8. 6. & c.</i>
15	d		15	The 13. of this moneth, the
16	e		15	Jewes spend merrily toge-
17	f		14	ther, for that the Spring of
18	g		13	the yeere doth enter then,
19	A		12	as they thinke.
20	b	<i>Calends of</i>	11	The 16. of this moneth,
21	c	<i>March.</i>	10	Noah the second time sent
22	d		9	out a Dove, which returned
23	e		8	with an Olive branch in her
24	f		7	bill, <i>Gen. 8. 10.</i>
25	g		6	The 24. of this moneth, Za-
26	A		5	chariah was commanded to
27	b		4	prophecie. <i>Zach. 1. 7.</i> Matthis
28	c		3	as was elected into the num-
29	d	<i>Day before the Ca-</i>		ber of the Apostles, <i>Acts 1.</i>
		<i>lends of March.</i>	26.	

Festiuall daies in this moneth, be the 2. called the
Purification of S. Mary, The 24. which
 is *Saint Matthis day*.

March

3. March, called of the } Latins, *Martius*. } hath 31
 } Gracians, *Monnychion*. } daies.
 } Hebrewes, *Adar*, and is }
 } their 12. moneth. }

1	d	<i>Calends.</i>	The Temple of Ierusalem
2	e		6 was finished the third day of
3	f	<i>Nonas of</i>	5 this month, <i>Esa</i> 6. 15. In the
4	g	<i>March.</i>	4 1 of <i>Esd.</i> 7. 5. it is said to be
5	A		3 the 23. of this moneth.
6	b	<i>Day before the N.</i>	The tenth of this moneth,
7	c	<i>Nonas of March.</i>	Christ was aduertised that
8	d		8 Lazarus was sicke, <i>Joh.</i> 11. 3.
9	e		7 A feast was celebrated a
10	f	<i>Idus of</i>	6 mong the Iewes, for the o-
11	g	<i>March.</i>	5 uerthrow of Nicanor, the 13
12	A		4 of this moneth, 2 <i>Mae.</i> 15. 37
13	b		3 Also vpon the same day all
14	c	<i>Day before the Id.</i>	the Iewes vnder Ashueresh
15	d	<i>Idus of March.</i>	were commanded to be put
16	e		17 to death, <i>Esth.</i> 3. 13. vpon the
17	f		16 same day the Iewes had a
18	g		15 privilege given them to
19	A		14 slay all their enemies, <i>Esd.</i> 8
20	b		13 11. Thus day also the Iewes
21	c		12 solemnized for their ioyfull
22	d	<i>Calends of</i>	11 deliverance, <i>Esth.</i> 8. 17.
23	e	<i>Aprill.</i>	10 The 14. day of this month
24	f		9 was called of the Iewes, Mar-
25	g		8 dochens day, 2 <i>Mace.</i> 15. 37.
26	A		7 also Purim, as may appeare.
27	b		6 <i>Esth.</i> 9. verse 21. 26.
28	c		5 The 15. also is another day
29	d		4 of Purim, <i>Esth.</i> 9. 31.
30	e		3 The 16. of this Moneth
31	f	<i>Day before the Ca-</i>	Lazarus was raised from the
		<i>lends of April.</i>	dead, <i>Joh.</i> 11. 43.

This Moneth hath one festiual day, called
 TH'ANNUNCIATION of Saint MARIE,
 celebrated the 25. of this moneth.

4. April, cal- } Latins, *Aprilis.*
 led of the } Grecians, *Thargelion.*
 } Hebrewes, *Abib*, or *Nisan.* } hath 30.
 and is their first Moneth. } dayes.

1	B	<i>Calends.</i>	The first of this Moneth.
2	A	<i>Nones of</i>	4 Noah vancouered the Arke,
3	B	<i>April.</i>	3 and saw earth, <i>Gen 8 13. Moses</i>
4	C	<i>Day before the N.</i>	reared the Tabernacle, <i>Exod.</i>
5	D	<i>Nones of April.</i>	40. 2, 17. the Temple began
6	E		8 to be sanctified, <i>2 Chr. 29. 10.</i>
7	F		7 The 10. of this Moneth, the
8	G	<i>Idus of A-</i>	6 children of Israel passed thro-
9	A	<i>prill.</i>	5 row the Riuer Iordan on dry
10	B		4 foote, <i>Ios. 4. 19.</i> the Paschall
11	C		3 Lamb was chosen, <i>Exod. 12. 3.</i>
12	D	<i>Day before the Id</i>	The 13. of this Moneth, the
13	E	<i>Idus of April.</i>	Edict of King Ahashueroth
14	F		18 came out, for the murthe-
15	G		17 ring of the Iewes, <i>Esth. 3. 12.</i>
16	A		16 The 14 of this Moneth, the
17	B		15 Pascheouer was kept, <i>Exod. 12.</i>
18	C		14 6. <i>Leuit. 23. 5. Ios. 5. 10.</i>
19	D		13 The 15. of this moneth, the
20	E		12 Israelites departed out of
21	F	<i>Calends of</i>	11 Egypt, <i>Numb. 33. 3.</i>
22	G	<i>May.</i>	10 The 16. of this Moneth, He-
23	A		9 zekiah made an end of san-
24	B		8 ctifying & purging the Tem-
25	C		7 ple, <i>2 Chr. 29. 17.</i>
26	D		6 The 18. of this moneth, the
27	E		5 children of Israel walked on
28	F		4 dry land thorow the midst
29	G		3 of the red Sea, <i>Exod. 14. 29.</i>
30	A	<i>Day before the Ca-</i>	The 24. Daniel saw his vi-
		<i>lendr of May.</i>	sion, <i>Dan. 10. 4.</i>

The 25. of this Moneth, the feast of
 S. Marke is obserued.

May

5. May, cal-
led of the

Latins, *Maius*.

Grecians, *Scriptophorion*

Hebrues, *Liar*, which is
their 2 moneth.

hath 31.
daies.

1	a	Calends.	The first of this Moneth
2	c		6 Moses was commanded to
3	d	Nonas of	5 number the children of Israel,
4	e	Mai.	4 Numb. 1. 1. &c.
5	f		3 The 5. of this Month Christ
6	g	Day before the N.	is thought to have ascended
7	a	Nonas of Mai.	vp into heaven, Mar. 16. 19.
8	b		8 Luk. 24. 51. Act. 19.
9	c		7 They which could not keepe
10	d	Idus of	6 the Passeouer at the day ap-
11	e	Mai.	5 pointed by the Lord, were wil-
12	f		4 led to celebrate the same the
13	g		3 14. of this Month, Nu. 9. ver.
14	a	Day before the Id.	10, 11. So did the Israelites at
15	b	Idus of Mai.	the commandement of King
16	c		17 Hezekiah, 2 Chro. 30. 15.
17	d		16 The 16 day, Manna rained
18	e		15 from Heaven, Exod. 16. 14.
19	f		14 The 17. day Noah entered
20	g		13 the Arke, and the flood be-
21	a		12 gan, Gen 7. 11, 12.
22	b	Calends of	11 The 22. fire from Heaven
23	c	Iune.	10 consumed such as murmured
24	d		9 against the Lord, Num. 11. 1.
25	e		8 The 23. the Israelites with
26	f		7 great ioy triumphingly entered
27	g		6 into the Castle of Ierusalem,
28	a		5 1. Mac. 13. 51.
29	b		4 Noah, the 27. the water
30	c		3 being dried vp, came forth of
31	d	Day before the Ca-	the Arke, Gen 8. 14. &c.
		lends of Iune.	

The first of this Moneth is vsually celebrated
for the feast of Philip and Iacob.

6. Iune, cal- } Latins, *Iunius*.
 led of the } Gracians, *Ekrambion*,
 } Hebrews, *Sinan*, which is } hath 30.
 } their 3. moneth. } daies.

1	c	Calends.			The first coming of the
2	f	Nones of	4		childre of Israel vnto mount
3	g	June.	3		Sinai, was the first, of this
4	A	Day before the N.			moneth, where they abode
5	b	Nones of June.			11. moneths, and 20. dayes, in
6	c		8		which time, all those things
7	d		7		were done, recorded in Exo-
8	e	Idus of	6		<i>du</i> , cap. 19. 1. & c.
9	f	June.	5		The sixt of this moneth,
10	g		4		Alexander that mighty Mo-
11	A		3		narch of the World, was
12	b	Day before the Id.			borne, of whom <i>Dan. c. 11. 3.</i>
13	c	Idus of June.			doth prophesie. Also, on
14	d		18		this day that famous Temple
15	e		17		of Diana in Ephesus, num-
16	f		16		bered among the seven Won-
17	g		15		ders of the World, was set
18	A		14		on fire by Herostratus. The
19	b		13		Jewes likewise kept their
20	c		12		Feast of Pentecost on this
21	d	Calends of	11		day.
22	e	July.	10		The 23. of this moneth, the
23	f		9		first Edict came out for the
24	g		8		safetie of Gods people, the
25	A		7		Jewes, against Haman, and
26	b		6		the rest of their enemies,
27	c		5		<i>Esth. 8. 9.</i>
28	d		4		The 29. of this moneth, the
29	e		3		Arke of Noah, through the
30	f	Day before the Ca-			increase of waters, was lifted
		lends of July.			vp from the earth, <i>Gen. 7. 12.</i>

Festiuall dayes in this moneth, are the 24. which
 is the feast of S. Iohn Baptist. 29. which
 is S. Peters.

July

7. July, called of the } Latins, *Iulius*.
 } Græcians, *Metageitnion*
 } Hebrews, *Thammus*, being } hath 31.
 } their 4. moneth. } daies.

1	g	Calends.	
2	A		
3	b	Nones of	} 6 The 5. of this month Eze- } 5 chiel saw his visions, <i>Ezech.</i> } 4 I. I.
4	c	July.	
5	d		
6	e	Day before the N.	} 6 The 6. of this moneth, the } Capitoll of Rome, counted } 7 one of the 7. wonders of the } 6 world, was burned; and the } 5 mirror of Christian Princes } 4 King Edward the sixth dyed, } 3 the first of this moneth, <i>An-</i> } 2 no 1553.
7	f	Nones of July.	
8	g		
9	A		} 17 The 9. of this Moneth, Je- } 26 rusalem, after it had a long } 19 while beene besieged by Ne- } 14 buchadnezzar, was taken, } 13 <i>Jer. 39. 2.</i>
10	b	Idus of	
11	c	July,	
12	d		} 11 The 11. of this moneth, Ju- } 10 lius Caesar, the first Roman } 9 Emperor was borne. Of him } 8 is this moneth called July.
13	e	Day before the Idus	
14	f	Idus of July.	
15	g		} 11 The 11. of this moneth, the } 10 Egyptians begin their yeare, } 9 <i>Plin. lib. 8. cap. 47.</i>
16	A	Calends of	
17	b	August.	
18	c		} 4 The 25. of this moneth is the feast of S. I. & S. S. } 3 the Apostle celebrated: and upon this day K. James } 2 was crowned king of England 1603.
19	d		
20	e		
21	f		} 11 The 11. of this moneth, Ju- } 10 lius Caesar, the first Roman } 9 Emperor was borne. Of him } 8 is this moneth called July.
22	g	Calends of	
23	A	August.	
24	b		} 11 The 11. of this moneth, Ju- } 10 lius Caesar, the first Roman } 9 Emperor was borne. Of him } 8 is this moneth called July.
25	c		
26	d		
27	e		} 11 The 11. of this moneth, Ju- } 10 lius Caesar, the first Roman } 9 Emperor was borne. Of him } 8 is this moneth called July.
28	f		
29	g		
30	A		} 11 The 11. of this moneth, Ju- } 10 lius Caesar, the first Roman } 9 Emperor was borne. Of him } 8 is this moneth called July.
31	b	Day before the Calends of Aug.	

The 25. of this moneth is the feast of S. I. & S. S.
 the Apostle celebrated: and upon this day K. James
 was crowned king of England 1603.

8. August, cal-
led of the

Latins, *Augustus.*

Græcians, *Boedromion.*

Hebrews, *Ab,* which is
their 5. moneth

{ hath 31.
daies.

1 c *Calends.*

2 d *Nones of*

3 e *August.*

4 f *Day before the N.*

5 g *Nones of August.*

6 A

7 b

8 c

9 d

10 e

11 f

12 g

13 A

14 b

15 c

16 d

17 e

18 f

19 g

20 A

21 b

22 c

23 d

24 e

25 f

26 g

27 A

28 b

29 c

30 d

31 e

The first of this moneth,
Aaron, 47. yeeres after the
childre of Israel were come
out of Egypt, died on mount
Hor, Num. 33. 38. Also on
this day, Ezra, with his com-
panie, came out of Babel
vnto Ierusalem, Ezra 7. 9.

The 7. of this moneth,
Nebuchadnezzar burnt the
House of the Lord, and all
Ierusalem, 2. Kings 25. 8, 9.

The 10. of this moneth,
some thinke Ierusalem to
haue been burnt by the Ba-
bylonians, Ierem. 52. 12. Jo-
sephus (*lib. 5. cap. 26.*) said it
was burned afterward by
the Romanes the same day.
Therefore doe the Iewes
on this day obserue a most
strait Fast, and goe bare-
footed; and sitting on the
ground, reade twice ouer
the Lamentations of Iere-
mie.

The 24. of this moneth is vually called
S. BARTHOLOMEWES day.

Sep-

9. September } Latins, September.
 called of the } Græcians, Maimacterion } hath 30
 } Hebrues, Elul which is } daies.
 } their 6. moneth.

1	f	Calends.			The first of this Moneth
2	g	Nonas of	4		Haggai the Prophet began to
3	A	Septemb.	3		prophecy. Hag. 1. 1.
4	b	Day before the N.			
5	E	Nonas of Septem			
6	d		8		The sixt of this Moneth E-
7	e		7		zechiel sawe another vision,
8	f	Idus of	6		Ezech. 8. 1.
9	g	Septemb.	5		
10	A		4		
11	b		3		
12	c	Day before the Id			The 7. of this Moneth our
13	d	Idus of Septemb.			most noble Queen Elizabeth
14	e		18		was borne at Greenwich
15	f		17		Anno 1533.
16	g		16		
17	A		15		
18	b		14		
19	c		13		The 8 of this Moneth An-
20	d	Calends of	12		no 73. Jerusalem was utterly
21	e	October.	11		with fire and sword destror-
22	f		10		ed by Titus the Emperor. Jo-
23	g		9		seph. lib. 7. cap. 26.
24	A		8		
25	b		7		
26	c		6		The 25. of this month Ne-
27	d		5		hemiah finished the wals of
28	e		4		Ierusalem. Nehem. 6. 15.
29	f		3		
30	g	Day before the Ca-			
		lends of October			

Festiuall daies in } the } 21. S. Mathew.
 this moneth be } } 29. S. Michael.
 } }
 } } October

Latins, *October.*

10. October, } Gracians, *Pianepson.* } hath 31.
called of the } Hebrews, *Thesi,* and } daies.
is their 7. moneth.

1	A	<i>Calends.</i>	The 1. of this moneth, the
2	b		6 Iewes celebrated the feast of
3	c	<i>Nones of</i>	5 Trumpets, <i>Leuit. 23. 24.</i> the
4	d	<i>October.</i>	4 latter Iewes call this day the
5	e		3 beginning of the new yeere.
6	f	<i>Day before the N.</i>	Ierusalem, after it had bin
7	g	<i>Nones of October.</i>	possessed of Christian Prin-
8	A		ces 33. yeeres, through mor-
9	b		7 tal dissention, came into
10	c	<i>Idus of</i>	6 the hands of the Sarazens,
11	d	<i>October.</i>	5 <i>Anno 1187.</i>
12	e		4 The 3. of this moneth, some
13	f		3 thinke the Iewes fasted for
14	g	<i>Day before the Id.</i>	the death of Gedaliah:
15	A	<i>Idus of October.</i>	whereby occasion was offer-
16	b		17 red to bring them againe in-
17	c		16 to the miserable seruitude of
18	d		15 the Egyptians, <i>2. King. 25. 25.</i>
19	e		14 <i>Ierem. 41. 1, 23 & c.</i>
20	f		13 The 10. of this moneth, the
21	g		12 feast of Reconciliation was
22	A	<i>Calends of</i>	11 kept, <i>Leuit. 23. 27.</i> So did the
23	b	<i>Novemb.</i>	10 yeere of Iubile every fiftie
24	c		9 yeere begin as on the same
25	d		8 day, <i>Leuit. 25. 9.</i>
26	e		7 The 15. of this moneth, the
27	f		6 Iewes obserued the feast of
28	g		5 Tabernacles 7. dayes toge-
29	A		4 ther, in memory of the Lords
30	b		3 protecting them in the De-
31	c	<i>Day before the Ca-</i>	saar, <i>Leuit. 23. 34.</i>
		<i>lends of Novemb.</i>	

Festiuall dayes in this moneth are, 18. day,

S. Luke, 28. Simon and Iude.

Novemb.

11. Nouember } Latins, *Nouember.*
 called of the } *Graciana, Antiochian.*
 } *Hebrewes, Marbesnam.* } hath 30.
 } which is their 8. moneth. } dayes.

1	d	<i>Calends.</i>		
2	e	<i>Nones of No-</i>	} 4	The third of this Moneth, Constantius the Emperour, Sonne to Constantinus the Great, departed out of the world, <i>An. 364 Hist. tripart.</i>
3	f	<i>number.</i>		
4	g	<i>Day before the N.</i>	} 3	The tenth of this Moneth, <i>An 1483. D. Martin Luther,</i> was borne in <i>Islebia.</i>
5	A	<i>Nones of Nouemb.</i>		
6	b		} 8	The 15. of this Moneth, was made a new holiday by Ieroboam without the com- mandement of God, where- upon hee committed most wicked Idolatry in Dan and Bethel: But he remained not long unpurified, nor his people vnplagued for the same, as may appeare, <i>1. Kin.</i> <i>12. vers 32. 33. 1 King. 13. 14.</i>
7	c			
8	d	<i>Idus of</i>	} 7	The 8. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
9	e	<i>Nouemb.</i>		
10	f		} 6	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
11	g			
12	A	<i>Day before the Id.</i>	} 5	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
13	b	<i>Idus of Nouemb.</i>		
14	c		} 4	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
15	d			
16	e		} 3	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
17	f			
18	g		} 2	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
19	A			
20	b	<i>Calends of</i>	} 1	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
21	c	<i>Decemb.</i>		
22	d		} 0	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
23	e			
24	f		} 0	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
25	g			
26	A		} 0	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
27	b			
28	c		} 0	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
29	d			
30	e	<i>Day before the Ca-</i>	} 0	The 3. of this Moneth, <i>Fi-</i> <i>rus</i> the Emperour most cru- elly executed to death a great number of the <i>Iewes,</i> <i>Isa. 6 lib 7. cap. 10.</i>
		<i>lends of Decemb.</i>		

Festiuall dayes in this Moneth, are the first day. The
 feast of *All Saints.* The 30. and last day, *Saint An-*
drew the Apostle.

December

12. December
called of the

Latins, December.

Græcians, *Poseidon.*
Hebrews, *Sissen*, and
is their 9 moneth.

hath 31.
daies.

1	f	Calends.		The 15. of this moneth
2	g	Nones of	{ 4	Antiochus placed an abomi-
3	A	Decemb.		nable idol vpon the Altar of
4	b	Day before the N.		the Lord, 1 Macc. 1. 59.
5	c	Nones of Decemb.		The 20. of this moneth Es-
6	d		{ 8	dras exhorted the Israelites
7	e			to put away their strange
8	f	Idus of		wines, 1 Esdr. 9. vers. 5. 6. &c.
9	g	Decemb.		The foundation of the se-
10	A		{ 4	cond Temple was laid the
11	b			second of this moneth, Hag.
12	c	Day before the Id.		1. vers 11. 19.
13	d	Idus of December		The 25. of this moneth our
14	e		{ 19	S A V I O U R CHRIST was
15	f			borne of the virgin, the yere
16	g		17	after the worlds creation,
17	A		16	4018. On which day also
18	b		15	Antiochus Epiphanes entred
19	c		14	into Ierusalem with a migh-
20	d		13	ty army & spoiled the same,
21	e	Calends of	12	Ioseph. 2. 12. cap. 5. On this day
22	f	January.	11	he prophaned the Altar of
23	g		10	the Lord, 1 Macc. 1. 62. which
24	A		9	day also the Iewes kept ho-
25	b		8	ly, because thereon the Tem-
26	c		7	ple was purged from Idola-
27	d		6	try, 1 Macc. 4. 59.
28	e		5	The 28. of this moneth He-
29	f		4	rod caused the poore Inno-
30	g		3	cents to be murdered, thin-
31	A	Day before the Ca-		king thereby to haue slaine
		lends of January.		Christ, Math. 2. 26. &c.

Festiuall daies in this moneth are the 21. Thomas Ap.
25. Nativity of Christ. 26. S. Steven. 27. Iohn the
Euang. 28. Innocent, called commonly Childermas day

A

**A Rule to know how many dayes
be contained in euery Moneth
in the yeere.**

*Thirty dayes hath September,
April, Iune, and November.
The rest hath thirty and one,
Except it bee February alone,
Which alwayes hath twenty eight meere,
When it is no Bissextile or Leape yeere.*

**A note of the Moneths, Weekes,
Dayes, and Houres, thorowout
the whole yeere.**

The yeere containeth { Moneths 12.
Weekes 52.
Dayes 365. } houres } 8766.

Day { Naturall, } { 24 } houres.
Artificiall, } { 12 }

An Almanacke for ten yeeres.

The yeere of our Lord.	The Prime.	The Epact.	Sundayes Letter	Leape yeere.	Ashwednesday the first day of Lent.	Easter Day.	Rogation Weeks.	Whitsunday.
1624/4	14	D	C	Feb. 6.	Apr. 3.	May 9.	May 22.	
1625/5	25	B		8	Marc. 26.	1	May 14.	
1626/6	6	A		28	Apr. 15.	21	Iune 3.	
1627/7	17	G		13	Marc. 31.	6	May 19.	
1628/8	28	F	E	Marc. 4.	Apr. 9.	25	Iune 7.	
1629/9	9	D		Feb. 24.	11	17	May 30.	
1630/10	2	C		6	3	9	22	
1631/11	1	B		Marc. 1.	16	22	Iune 2.	
1632/12	12	A	G	Feb. 30.	7	13	May 6.	
1633/13	23	F		12	Mar. 30.	5	18	

To

1872

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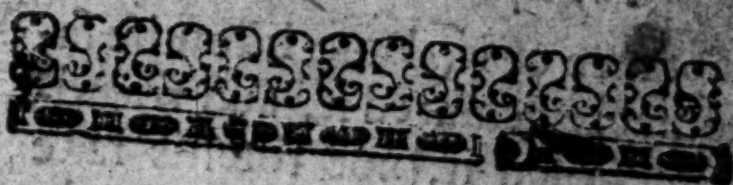
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TO THE RIGHT
vertuous and Godly Lady,
the Lady MARGERY KILL-
GREVVE, *wife unto the Right*
Worshipfull, Sir WILLIAM
KILLIGREVV, KNIGHT.



I: pleased you
(RIGHT worthy
LADY) hereto-
fore, to affoord
this little TREA-
TISE kinde al-
lowance, to enter vnder your
Roofe, and to accept it, as a
friendlesse Pilgrime, committed
to your shelter and protection:
and such hath beene the opinion
of your selfe, the Patrons, touch-
ing the same, that many others
to imitation of your kinde ac-
ceptance

The Epistle Dedicatory.

72
73
ceptance of it, haue likewise fa-
uourably censured it, and friend-
ly receyued it, not for his sake
that sent it, to seeke friends,
but for yours I assure mee, that
shewed it and mee friendship.
And now the Booke (simple as
it is) being dispersed into the
hands of many, with the poore
Title of *A poore Mans rest*, be-
comes to bee more and more
richly regarded: And therefore,
I could doe no lesse, after this
eighth Impression, but reuiew
it, and augment it, and recōmend
it again vnto your fauourable tui-
tion, nothing doubting, but the
longer it passeth abroad in the
worlds view, the more it shall in-
crease in your high commendati-
on, that will vouchsafe to coun-
tenance so poore a Guest.

*Your Ladiships, euer
at commandement,
JOHN NORDEN.*

To all that are in any
distresse; rest and consol-
tion in CHRIST IESVS.



I Am out of doubt, by
mine own experience,
that this little Booke,
tituled, The poore
Mans rest, shall bring no lesse re-
st to thee, then the Title importeth:
if thou faithfully vse it, it offe-
reth thee the meane by perseue-
rance and practice, to attaine un-
to the rest of the soule: not as the
rich man, vainely promising rest
vnto his Soule through the su-
perfluous fulnesse of worldly
blessings, and was sent suddenly
to Hell: but that rest Christ him-
selfe promiseth, Math. 11. 29.
where he saith: Take my yoke
on you, and learne of me, that
I am

To the Reader.

I am meeke & lowly in heart,
and ye shal finde rest for your
soules. True rest commeth not
by the pleasures of this life, but
by the yoke of Christ, namely, by
his corrections, which consi-
steth in troubles, in crosses, in
afflictions, in miseries, in im-
prisonment, in banishment, in
things displeasing to flesh and
blood: why then should we seeme
to kicke against Gods louing cha-
stisements and milde corrections,
which as an easie yoke hee putteth
on our neckes, and as a light bur-
then hee layeth on our shoulders?
Hee trieth vs but a little while,
and will neuer ouer-charge vs, if
wee seeke rest, and reliefe, and
power, and strength to beare it
at his hands, and not at the hands
of mortall men: whom yet the
Lord

To the Reader.

Lord in mercy useth to comfort his afflicted Children. why then couet wee not to bee visited with the rod, rather then to be left to the liberty of this wicked worlds vanities, that are onely the baites of confusion? And therefore saith Eliphaz, Job 5. 17. Blessed is the man whom God correcteth. Paul, 2 Thes. 1. 5. affirmeth, that it is a token of Gods righteous iudgemēt to punish his Children here, that they may be accounted worthy of the Kingdome of God, and that they be not condemned with the world: & it is a righteous thing with him, to recompēce tribulation to them that trouble you, but to you that are troubled, rest, ~~not the~~ outward rest of the body, while

To the Reader.

it abides on the earth, though worldly men hold liberty and lust, and health, and honour, and possessions, and authority, and wealth, and wantonnesse, and vanity, and fulnesse, yea, and filthinesse, a sweet and more certaine rest, then therest, and peace of a good conscience, which in all the assaults of sinne and Satan, in all trials, troubles and crosses, in poverty, sickenesse, taunts, and ignominy, and in most bitter misery, if thou canst say truely with Paul, Gal. 6. 19. God forbid, that I should reioyce, but in the Crosse of our Lord Iesus Christ, whereby the world is crucified vnto me, and I vnto the world: thou shalt haue rest for thy soule. And therefore, what if ye be cast downe

To the Reader.

as into the gulf of disdain among men, and seeme outcasts in the world, and cast-awayes of the world, for your troubles and trials sake, and because of the want of the worlds glory? thinke it not strange, nor grudge, but reioyce; for it ministreth vnto you occasion to flye worldly confidence, and to take hold of the heauenly promises: it worketh discord betwene you and Belial, and concord betweene you and Christ, raising your thoughts from earth to heauen, because as the body is earthly, and being furnished with the worlds pleasing vanities, is loth to depart and leaue them; so the soule being fettered by naturall and carnall affections, is held also captiue, and cannot lift it selfe up by the wings of desire of heauenly

To the Reader.

heavenly things, untill the body
be deprived of her delight heres;
then hath the Soule and inner
man scope (sanctified by the Spi-
rit of God) to mount by the
wings of Faith to her rest, name-
ly, to a resolute contentation, to
abide the Lords leisure and pur-
pose in all things; yea, when wee
seeme to bee meerey forsaken of
the world, we should neither feare
nor bee faint-hearted, knowing
that our Redeemer liueth. But as
our Lord of life saith, Seeke yee
my face, Psal. 27. 8. Let vs an-
swer with Dauid, Thy face, O
Lord, will we seeke. For this is
the rest that poore Men must
seeke, this is the rest that will fill
vs better then the Gluttons feast;
and is more precious then the
health of the body, then the
wealth

To the Reader.

wealth of the world, then the pleasures of the flesh, the gold of all the Indies cannot purchase it, the Kings of the Earth (by force) cannot obtaine it, nor the wisest of the world comprehend it. But, thou poore man, whoso thou bee, in what case soeuer thou art, poore and needy, sicke and weake, hated and despised, threatened and abused, apprehended and imprisoned, or in what miserable case else soeuer, euen thou shalt attaine vnto this rest, if thou seeke it instantly, praying faithfully; if thou bee patient, and grudge not when thou art visited of the Lord, thou shalt bee merry when others mourne, and thou shalt sing when others lament. And therefore learne of Paul in what estate soeuer

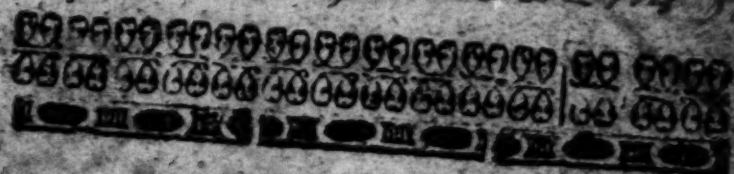
To the Reader.

thou bee, to bee content. Infinite
are the comforts in the Bible,
search and yee shall adde more
and more rest vnto your soules
for this little trifle, which I here
offer thee, peruse it, and vse it:
It may mooue thee to meditate,
and procure thee to pray, which
preuaileth much if it bee feruent.
The eyes of the Lord are ouer
the Righteous, and his cares are
open vnto their cryes, 1 Pet. 3.
12. And therefore cast your care
vpon him, for he careth for you,
he will not faile you, nor forsake
you, that hath conquered, and
hath provided for you a Crowne:
therefore fight the good fight,
and feare not what man can doe
to you.

Yours in Christian
goodwill,

JOHN NORDEN.

Alexr. Miller his book



A familiar Admoni-
tion to the CHRISTIAN
READER, touching the
most comfortable exercise
of Divine Prayer.

ESAY 55. vers. 6.

Seeke the Lord while he may be found,
call vpon him while he is neere.



Here are three things,
especially to be conside-
red in the true seeking
and calling vpon God.

The first is Preparati-
on, before we call vpon God in prayer.
The second is Attention in prayer.
The third and last is, Thanksgiuing
after prayer.



A PREPARATION TO PRAYER.

AS touching the first, namely, Preparation, wee may observe and use a kinde of imitation of men, occasioned to communicate with mortall Princes, who are observed to preponder with themselves; first, how to shape their behaviour, and externall gesture: Secondly, how to frame their speech to gaine Attention of him to whom they speake: and how to avoide the censure of indiscretion, in the delivry of what they affirme, or defend. If such curiosity and carefulnesse be necessarily observed, in our communication with men, whose breath is in their nostrils: how much more observant and carefull oughte

A preparation to Prayer.

ought we to be, when we addresse our selves to speake vnto the Maielty of the immortall God? To intrude abruptly into the presence of this great God, and vnadvisedly to speake vnto him, becommeth not a Petitioner, but bewrayeth an unsanctified, and an vnprepared heart; rather tempting and dishonouring, then glorifying of the Name of God.

And therefore before we presume to present our petitions to God, in hope to be heard; we must prepare our selves, not in our outward gesture; onely in eloquence of words and pharisaicall outwarde holynesse: But in rightly ordering and disposing the affections of the inner man; which, if they be set on carnall, or earthly vanities, if our hearts delight in the fruits of the flesh, and the profitable workes of darkenesse. (though our words be neuer so good of themselves) we may fear the re-
mand.

A preparation to Prayer.

ward of Ananias and Saphira his wife, who brought a part of their substance (hypocritically concealing the rest) and laid that part at the Apostles feet. So, if we come unto God, giving him good words, keeping backe our hearts, to serve our owne carnall and prophane appetites: Shall we thinke that God will be content with the leaves of our good words, when we give the fruits of our hearts to the world? will God take such hypocrites by the hands? we must know that unlesse we can truly and unsainedly cast off our carnall thoughts, corrupt desires, and sinfull affections, it cannot be that God, who loueth holinesse and truth in the inward affections, can looke upon us, as upon his Children, who speake unto him, as to a Father, with counterfeited words, proceeding from unsanctified hearts: when we come therefore unto God in prayer, wee must

A preparation to Prayer.

must depart from all iniquity, knowing that hee heareth not sinners, such as the promises of God cannot win to obedience, nor his threats inforce to forsake their sinnes; who yet will adventure to rush rashly into the presence of God, in a formall kinde of praying with the lips, without any premeditation, preparation, or reformation of the heart at all. These offer words for deeds: leaues for fruits: Wolves for Lambes; and all manner, halt, lame, blind, and blemished sacrifices, and yet would seeme holy. And so, instead of a blessing, procure a curse unto themselves for their hypocrisie. We must consider that God is a iealous God, & holdeth none guiltlesse that taketh his name in vaine, as they manifestly doe, that come neere him with their lips, when their hearts are farre from him. It is a kinde of spirituall adultery, outwardly to seeme wholly to be

A preparation to Prayer.

Gods, and yet inwardly to be meere worldlings. Before we open our mowthes therefore, to God, we must cast out of the Temple of God (which is our heart) all buyers and sellers, as Christ did out of the Temple of Ierusalem: for as long as our hearts doe harbour the desires of worldly profits, and carnall pleasures, about the sincere seruice of God, our heart, the Temple of the liuing God, becommeth a den of Theeuery that steales away all our Godly affections, to settle them on Belial. Let vs looke vnto the man Christ Iesus crucified, by whose blood we are redeemed, by whose mediation we are sure to haue our prayers heard of God, and granted; especially, if for our further and more perfect preparation, we can truly obserue the rule of Christ, to forgiue our Enemies, knowing that if wee forgiue not our Brother that offendeth vs, God will not forgiue

VS.

A preparation to Prayer.

vs that farre more grieuously offend him. And therefore Christ counselleth vs, that if we bring our sacrifice to the Altar, namely, if we intend to pray; and there remember that a brother hath ought against vs, we ought to leaue our offering before the Altar, that is, forbear for the time to pray, and to goe first, and be reconciled to our brother; and then to come & offer our gift; namely, our prayers freely vnto God in Christ: for before we be unburthened of all Rancor, Malice, Envy, Hatred, and all other prophane desires, it is not onely not auailable, but lamentable, that so many will (as doe) presume to come before God, with hearts so fearefully fraught with these unholy affections; and stagger no more to presse into Gods presence, nay not so much, as some that come vnto God with most prepared, peaceful, and most sanctified consciences. Let such cast

A preparation to Prayer.

cut the bond-woman with her sonne, *namely*, the old man, the workes and lusts of the flesh: *and* giue entertainment vnto the free-woman and her sonne, the new man; which after God is created vnto righteousness, and true holinesse; *And so recommend our prayers vnto God, the object of our prayers, in Christ the Mediator of our prayers, by the holy Ghost, the Author of all holy Prayers.*

• ATTEN-



ATTENTION IN PRAYER.

BEing thus prepared, let vs indeauour to yeeld due and true *Attention* in our Prayers; that is, to giue heed to what we pray, and with what zeale we pray: which are the truest tokens, and greatest arguments, that our prayers are lively, powerfull, effectuell, and of faith; which properties can neuer bee in lip-labour: for there cannot be a more apparant discovery of a rank Hypocrite, then to make outward shewes of *Devotion*, with the gesture and lips, and yet the heart to be busied in the cogitation of idle, and earthly, and prophane things. And nothing more discovereth an idle heart outwardly, then the wandring of the eye in the time of Diuine Prayer: for it is probable, and often found by experience, that the eye withdraweth the heart: and if the eye be inconstant, the prayer hath not, nor can haue the due *Attention* of the heart: yet it doth not follow, that although the eye bee fixed on any certaine object, or be shut
tha

Attention in Prayer.

that therefore the heart is rightly set on God: for oftentimes the eye followes the heart, the cogitation of the heart making the eye to forget its obiect: as when the heart is wandring in the fields of Corne, viewing the heards of Cattel, and flocke of Sheepe, when it is in the Ware-house, in the Shop, in the Chest, minding bonds and payments, overcome with pride, plotting reuenge, oppressed with feare, besotted with pleasure, intangled with cares, or otherwise peruerterd by any prophane and vngodly cogitations; Prayers made with such an extrauagant heart, be they in words neuer so holy, they are imputed vnto vs as sinne: for, shall we thinke, that God will heare our prayers, to our profit or comfort, when the thoughts and imaginations of our hearts in the meane time dishonour him? Many pray in their own familiar language, and yet consider no more what they speake (for want of *Attention*) then if they speake in an vknown tongue: and yet such men will hold themselves very deuout, and to haue power in themselves to pray when they list: as if true prayer were of that facility and ease, to vtter, as is, an idle tale, and as it seemes by *Beggars*, that tumble

Attention in Prayer.

out the Lords Prayer, with one breath at a doore, and yet minde nothing but their almes. Such men are to be pittied, and to be wished better to aduise themselves, before they attempt this seruice of God most holy, for Prayer is not an easy work, it is of a deeper straine then a tale, that is but from the tongue to the teeth, from the teeth to the lips, & so into the ayre. True Prayer is cordiall, and of that force and efficacy, as it constraineth the heart to sighes, groanes, and teares, with such inward seruency of holy zeale, as tenters the heart with such internall gripes, as may be truly said, *the renting of the heart*. And the more wee feelee our hearts thus inwardly sharpely touched: so much the more comfort it yeeldeth to the soule of the faithfull Petitioner, yea such, and so great consolation, as hee that feeles it, cannot expresse it with his tongue, be he neuer so eloquent, neither can any conceiue or apprehend the sweetnesse of it, that is not exercised and experienced in the same, for nature apprehendeth it not. No man can say that Iesus is Christ, but by the holy Ghost, and none can desire the Spirit of God, but by the Spirit of God. Flesh and blood cannot so much as desire spirituall things spiritually; for spirituall things

Attention in Prayer.

things are to be compared with spirituall things, and spirituall gifts are obtained by spirituall meanes: And therefore are words without the Spirit, as naked and bare Incense without fire, but being inkindled in the heart, are sanctified by the holy Spirit of God, who is promised to assist our spirits, they are as a lively and acceptable sacrifice to God, working so powerfully with him, through Christs mediation, as they neuer retorne empty of whatsoeuer blessing we desire. Prayer can neuer be effectually, vnlesse there be some certaine spirituall object of the minde, to moue the *Attention* of the heart, which object is God: and we must consider, that when we pray vnto him, or yeeld him any other worship, that wee are not to conceiue him, in the forme of any earthly or heauenly, bodily or spirituall creature whatsoeuer: for in that manner, not to conceiue him, is a degree of conceiuing him a-right, according to Master Perkins. God must be conceiued of vs in our prayers, as subsisting in the whole three persons, the Father, the Sonne, and the holy Ghost. The *Vnity in Trinity, and Trinity in Vnity*, is to be worshipped, retaining in minde the distinction and order of all the three Persons, without seuering or sundring them, for

Attention in Prayer.

for as they are conioyned in nature ; so are they to bee conioyned in worship. And therefore, he that prayeth vnto God the *Father*, for the forgiuenesse of his sinnes, must aske it of him, for the merits of *the Sonne*, and by the assurance of *the holy Ghost* : and he that prayeth for the remission of sins to *God the Sonne*, must pray that he would procure the *Father*, to grant him pardon, and to assure it by *his Spirit*. Hee also that prayeth for the same to God the *holy Ghost*, must pray that he would assure vnto him the remission of his sinnes, from the *Father*, for, and by the merits of *his Sonne*. Thus must wee apprehend the *Trinity* in our prayers: so shall we auoide that Idolatrous conceiuing of him, imbraced of some, who cannot pray vlesse they haue the figure of a humane Creature, to represent vnto their bodily eyes, the shape of God the *Father* in likenesse of an old man, and a *Crucifix*, figuring *Christ*, suffering on the Crosse, and the *holy Ghost*, by a *Dove*, whose worship cannot be reputed spirituall, but carnall, and their prayers, not heauenly, but prophane. Prayer is a spirituall action, proper onely to the *Children of God*, who are *Saints by calling*, sanctified in *Christ*. And they, and none other

Attention in prayer.

ther truly call upon the name of the Lord
Iesus: prophane persons pray not, though
they seeme to pray. But most happy is
that man that commeth vnto God, Fa-
ther, Sonne, and holy Ghost, truly prepared,
and duely attentive; hee may boldly
aske, and confident y assure himselfe, to
receiue grace for grace, and all blessings spiri-
tuall, without limitation, and all benefits
corporall needfull. If our prayers be made
in vs, by him, who hath promised, and
hath power to giue what we aske, shall
we thinke he will faile to performe? The hope
of Hypocrites, indeed, shall perish, and their
prayers vanish as the smoke: because they
write vpon lying vanities, and desire carnall
pleasures, and worldly profits. But the Lord
will surely fulfill the desires of them that feare
him, because their prayers tend to the
setting forth of Gods glory, to the good of
the Church, to the remission of their own
sinnes, and other mens, to the obtaining
of Gods graces, to the increase of the un-
derstanding of beauenly things, that they
may walke before God, and be upright, that
they may doe the worke, and bring forth the
fruits of the Spirit. These are the prayers
that are THE POORE MANS REST.
These are the prayers that wound the
Serpent, and that please God, bringing
peace.

Attention in Prayer.

peace to the conscience afflicted. But (which is to be lamented) all men are dull by nature: And the very *Elect*; sometimes weakly disposed to pray. And therefore is every godly man to vse all holy meanes, to inkindle their hearts to the right performance of this heavenly duty. And nothing more preuaileth herein, then *Meditation*: whereunto we are also very vnapt by nature, and know not how, nor vpon what ground to lay the foundation thereof: yet, if we can truly frame our hearts to a holy *Meditation*, we shall finde that it is the very key that openeth our *dull hearts*, lockt vp vnder *griefe*, vnder *fear*, vnder *trouble*, vnder *persecution* and *misery*: and sendeth forth by little and little, the *fire of true zeale*, which at length becommeth a *great flame of preuailing prayers*, which thing they easily finde, that are conuersant in this sacred exercise of *Meditation* and *Prayer*: who yet many times finde themselves most dull, and most vnapt to pray, hauing yet an inward desire thereunto, which desire they cannot containe: but labouring a while in silence, speaking inwardly to God in *sighes* and *groanes*, at length they speake effectually with their *tongues*. Seeing therefore, that all men need motives

to

Attention in Prayer.

to stirre them vp to prayer: let euery man addresse himselfe to the Word of God, or peruse some godly worke of religious men. And although vocally he cannot read, by reason of naturall dullnesse; yet if his heart can bee but conuersant, and duly attend the sence, as the eye obserues the letter, his minde by little and little shall mount it selfe from *Earth to Heauen*, fixed on the *Trinity*, whence shall arise such spirituall fruit of *faith* and *feruency of spirit*, as shall fill the soule with more sweet consolation by inkindled prayer then the tongue can vtter. And to this end (gentle Reader) according to the small measure of mine vnderstanding, I haue prefixed before euery prayer, a *Motue*, or *Meditation*, touching the substance and matter of the Prayer following.

THANKS.



THANKES-GIVING

after P R A Y E R.

THe third and last duty in this holy exercise is *Thanks-giving*, which cannot but follow sanctified prayers, and that with such ioy in the *holy Ghost*, as it cannot but breake forth into most vnspeakable inward thankfulnesse to God, who hath beene so graciously pleased, not onely to forgiue our sinnes, but to helpe our infirmities by his *holy Spirit*, by whom we haue had accessse vnto the Throne of grace, and found such fauour with God in *Christ*, as we haue obtained by the holy Ghost, both the will and the power to pray. Also wee ought in all things to giue thanks to God, for euery blessing and benefit wee receiue at his hands, according to the counsell and precept of the Apostle, who commands vs to giue thanks alwayes, for all things vnto God, euen the Father, in the name of our Lord Iesus Christ, Eph. 5. 20. Thus much touching the admonition.

A

Norden, 2.

THANKSGIVING
SERVANTS

Q. My name is
Myet 1916
And no one nor still
it go far as I am
on a 1700 one
Person 2017 far as I

v
b
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A PRIVATE PRAYER for the Morning.

The MOTIVE.



*Laid me downe & slept, and
rose againe, for the Lord su-
stained me, Psal. 3. 5. This
Confession did holy Da-
uid make (in the glory of
God) in the morning, and hath left it to
vs, to moue vs likewise to glorifie God,
by whom we liue and labour; and by
whose loue and prouidence wee lay vs
downe to rest after our wearinesse, and
daily trauell, and doe enioy the comfor-
table benefit of sweet sleepe, which hee
hath afforded to refresh all Creatures.
And man, the most excellent of al other
Creatures, receiuing this sweet blessing,
and rising from his bed without thank-
giuing to him that can giue it, or depraue
him*

A poore Mans rest.

him of it, cannot assure himselfe, whether his sleepe shall turne to his good or euill: for the greatest good thing that we receiue at the hands of God, turneth to our hurt, if we be vnthankfull. But vnto the Godly, to such as feare him, and giue him praise, hee turneth euen euill things to good. Therefore as *Danid* saith, *I will giue thanks vnto the Lord; his praise shall be in my mouth continually, morning and night, and at all times, and for all things, Psal. 3. 1, 2.* Whereby it commeth to passe that no danger can annoy vs, for why? The Angell of the Lord pitcheth round about vs, to preserve vs sleeping and waking, if wee feare him, and call vpon his Name, *Psal. 34. 7.* The poore man therefore cryeth vnto the Lord: *Lord, heare my voyce in the morning, for in the morning will I direct my prayer vnto thee, and will waite till thou heare me and helpe me, Psal. 5. 3.*

Lord increase my Faith.

A Prayer for the Morning, to be said in priuate.

O Father, full of power, mercy and
loue, heere I looke vp vnto hea-
uen

A poore Mans rest.

3

uen where thou sittest in Majesty and
glory? How can I thinke or hope to re-
ceiue any good thing here in the earth,
where thou art in thy power and know-
ledge: for thou, Lord, see it my wayes, and
my vanities, and my corruptions, and my
sin: yea my thoughts, idle and euill, are
before thee: yea, my pollutions & imper-
fections are such and so great, as I am
afraid of thy iudgements, if thou shoul-
dest note all that I haue done amisse: yet
like a louing Father, thou hast merciful-
ly preserved me this night, & boughsated
me sweet rest and sleepe, and hast raised
me by thy hand, for it is thou onely that
preservest me, and defendest me whether
I wake or sleepe, walke or worke, eate or
drinke: yea, thou blestest all these things
vnto me, or else they would easily destroy
me. For I a weak creature, am subiect
to the infinite dangers that lurke in the
pathes of this euill, and corrupt life. In
the night and darkenesse I sleepe, and
haue no watch, and therefore easily
may I bee overtaken with the dangers
of the wicked that hate the light, and
practise euill in the darke, but that thou
the watch-man of Israel, thou sleepest
not, but hast a fatherly care, and vigi-
lant eye, and louing regard to thy flock.

4 A poore Mans rest.

best ones : when they slumber beset
 with dangers , thou appointest thine
 Angels, and they pitch about them, and
 they are safe. O good Father, I thanke
 thee for thy infinite blessings, beare
 with my weaknesse, and wash me from
 my sins, and forgive mine offences, and
 direct me in the right way of obedience,
 of thankfulness, of repentance, and re-
 formation of my life, which is still
 subject to vanity, still ready to slide in-
 to one sinne or other. I am neuer free
 (O Father) from temptations, ne-
 uer at true peace, but beset with conti-
 nuall enemies within me ; my owne cor-
 ruptions fight against faith and obedi-
 ence, wresting my will and mine affecti-
 ons, from sincerity to sin, from a desire
 of good things, to euill, from obedience,
 to rebellion, from trust in thee, to de-
 spaire, or to depend on the vaine things
 of this deceiuing world ; which being
 full of subtill baits, and euery where be-
 set with snares to catch my soule, and to
 seduce me with dangerous vanities, I
 flye onely to the sanctuary of thy loue,
 to the castle of thy prouidence, and to
 the Harbour of thy sauing promises.
 Keepe mee therefore, keepe mee, deare
 Father, as the apple of thine Eye,
 Thysonde

A Poore Mans rest.

Thro'wde me vnder the shadowe of thy
sauiug wings this day, and teach mee
truth, giue me knowledge & wisdoome,
and humblenesse, and obedience, and
mortification, and zeale, and faith, and
hope, and all graces, that may change
me from sinne to sanctity, from dark-
nesse to light, and from coldnesse to a
more perfect zeale, to serue thee in all
things. Teach me, O Lord, teach mee
to execute my vocation truly and per-
fectly, and giue such liue, and blessed
successe to all my endeauours, labours,
purposes, and proceedings, as I may
discharge my dutie in obedience to thy
diuine Maiestie, to my brethren in loue
and equity, and to my selfe and mine in
godly care and true piety. And let thy
holy Spirit so giude and gouerne mee
this day and for euer, that I may more
and more fructifie & increase in all god-
linesse, vntill thou shalt cut off this cor-
ruptible life: After which (good Fa-
ther) in the merits of thy Sonne, let me
inhabite, and encrease in herite that
heauenly City, new Ierusalem, where
thou dwellest and raignest one God: With
whome shall live all thy Elect in glory
inspakeable for euer. Amen.

O Lord increase our Faith.

C

A

A Morning Prayer,
where the FAMILY
assembles.

O Almighty God, full of loue and
pitty, the chiefest comfort that a-
ny sinfull soule can haue: when
wee miserable sinners here met toge-
ther, doe consider of thy great mercy
and goodnesse, which we haue euer since
our births, and before, found, and daily
doe finde at the hands of thy diuine
Majesty, together with our great un-
thankfulnesse every way to thee againe
for the same, we must needes confesse,
and euen from the bottome of our hearts
doe acknowledge, that most unspeake-
able is thy mercy in sparing vs to liue
untill this morning, before this time
thou mightest iustly haue consumed
vs. But (O deare God) of thy free
mercies, before the foundation of the
world was laid, thou hast chosen and
elected vs for thy Children, and hast
to our endlesse comfort, certified and
made knowne the same vnto our spi-
rits, by thy spirit, by whome, and not
of our selues, wee now cry vnto thee

Abba

A poore Mans rest, 7

Abba, Father: and for our Redemption, hast sent thine owne Sonne to shed his most precious blood vpon the Crosse, no other meanes being whereby wee could be saued.

Thou hast by thy holy Spirit wrought Faith in our hearts, to beleeue by him, and in him to be iustified before thee, and in some measure begun the death of Sinne. in vs, and wrought our sanctification; and of thy free fauour wee enjoy the benefit of thy word, the freedom of conscience, great peace and plenty in outward things with many and infinite other benefits, waking and sleeping at home and abroad, in our selues and our friends: for all which, in stead of thankfulness, wee become the more disobedient, not doing that wee ought to doe, but with pleasure and profit, with vanitie and self-love we are carried away, spending our daies in iniquity, carrellousness, and breaking of our Sinne, and there is no goodnesse in vs: yet is there mercy with thee, O Lord, and pardon vpon repentance. Therefore, wee here this Morning meet together before thy Majesty, humbly confesse our wants, and most en-

E 2

8 A poore Mans rest.

firely beseech thee, for Iesus Christs
 sake to haue mercy vpon vs: Haue
 mercy vpon vs, most mercifull fa-
 ther, and forgive vs all that is past:
 strengthen vs hereafter, that daily
 both in bodies and soules wee may glo-
 rifie thee more then we haue done, yel-
 ding thanks for daily benefites, and
 striving in helinesse and righteousness
 to please thee all the dayes of our life.
 But because we cannot but offend, and
 fall diuers wayes, and euery day, good
 Lord, for thy mercy sake, pierce our
 hearts with a feeling of the same, and
 neuer suffer vs to goe on with dull and
 dead soules, not seeing nor fighting for
 our offences.

As a speciall meanes to keepe vs in
 obedience before thee (O deare Fa-
 ther) worke in vs a continuall re-
 membrance, and an effectuall conside-
 ration that we shall not alwayes liue
 here in this wretched world, that doth
 much please vs now, but that a day will
 come when the trumpe shall sound,
 the Dead shall arise, and all we shall
 appeare before the Tribunall Seate of
 Iudgement, there to receive according
 to our deedes without respect of Per-
 sons: oh good Lord, giue vs a remem-
 brance

A poore Mans rest.

9

brance, and a feeling of that vnspokeable comfort, and eternall swaight of glory, which at that day shall be giuen vnto vs, if in this day wee serue and please thee: and contrariwise, euen terrifie our consciences, and let vs as it were, see before our faces the dreadfull Judgements, and the fearefull Torments, that both in Body and Soule, they shall be sure to haue for euermore, which in this life doe not serue and please thee; but foollow their owne fancies and wicked delights: giue vs an hatred of sinne, and a true loue of rightcoustnesse: blesse thy word euermore with fruit vnto our soules, when wee heare it: giue vs a desire to heare it often, and to practis. it faithfully and obediently, and keepe our hearts free from dissimulation and counterfeit holinesse: prepare our hearts diligently to watch for the coming of thy Sonne; make vs ready, fit, and willing to meete him in the clouds, if thou wilt that wee liue to his coming: if it please thee in the meane time to call vs, let vs with ioy yeld our bodies to the earth, and receiue our soules vnto thy selfe, untill the day when both our bodies and soules shall

10 A poore Mans rest.

be remitted, and be totally glorified
with thee in heauen. And let this day
be a day of our true reformation and
repentance, that we becoming new
creatures, may serue thee in holinesse
all the dayes of our liues, yielding thee
most humble and hearty thanks for
thy goodnesse to vs this night: let thy
mercifull eye looke vpon vs this day,
and so keepe vs bodies and soules, that
being occupied in our senerall callings,
wee may be safe by thee from all our E-
nemies, and liue to thee in feare, that
we may die in thy fauour, and liue here-
after with thee in glory: which grant
and all things in the meane time neces-
sary for soules and bodies, for Christ
his sake, in whose name we aske them,
saying as he hath taught vs;

Our Father which art in heauen, hal-
lowed be thy Name. Thy Kingdome
come. Thy Will be done in earth as it
is in Heauen. Giue vs this day our daily
Bread. And forgiue vs our trespasses, as
wee forgiue them that trespass against
vs, and leade vs not into temptation,
but deliuer vs from euill. For thine is
the Kingdome, the power and glory,
for euer and euer. Amen.

Let

A poore Mans rest. 11

Let thy mighty hand & our-stretched arme(O Lord)be still our defence: thy mercy & louing kindnesse in Iesus Christ,our saluation;thy true & holy Word our instruction;thy grace & holy Spirit,our comfort & consolation vnto the end,and in the end. *Amen.*

The Lord blesse vs, and saue vs:and make his face to shine vpon vs,and bee mercifull vnto vs: the Lord turne his fauourable countenance towards vs this night and euermore. *Amen.*

A priuate Prayer for the EVENING.

The Motiue.



I Will lay mee downe, and
also sleepe in peace, for
thou, Lord, onely make
me dwell in safety, Psal.
4. 8 David by this
declareth his owne
bodily infirmity,
whereunto all men are likewise
subiect, namely, to such debility, as
without

without rest & sleepe they cannot long continue; yet this rest (as he acknowledged) may be a troublesome rest, vnlesse God blesse it: for as *Dauid* did, so all men lye downe & take their rest, but all not in peace; for such as lye downe in forgetting God, God leauing them to themselves, and so their sleepe (in stead of peace) turneth into troublesome dreames, idle & sinfull imaginations, horrible visions, & fearefull fantasies, whereby not onely the body is distempered, but the soule also grievously vexed. And therefore, though we couch vs vpon a bed of Downe, with Curtaines of gold, and Coverings of silke, these administer not the peace that *Dauid* speaketh of, but God is he that giueth it onely. It is not then the sweet sound of Musick, or the cradle of pleasures, that can giue vs that peaceable sleepe & safe rest that *Dauid* speaketh of, but Prayer vnto God, in faith & true atonement with him in Christ, thoughts free from sinne, and the conscience cleared, may freely assure a man, that when he lyeth downe, God is with him, & when he riseth vp, God will not giue him ouer; but be his God, louing and mercifull for euer.

A prayer for the Euening.

My God and Father, louing and
 al-sufficent, I yeeld thee praise
 and thanks for thy mercies; in
 that thou hast this day past strongly
 guarded me with thy hand, lovingly
 refreshed me with thy fauours, and
 now safely brought me to the end of
 this day, night and darkness being at
 hand, wherein all the creatures draw
 to their rest. And I wretched creature,
 finding mine owne infirmity and im-
 becillity, run now vnto thy heavenly
 fauour, who hast made me of that brittle
 and grosse matter, as cannot con-
 tinue without rest after labour, without
 sleepe after waking, and without
 comfort after sorrow and griefe: I doe
 therefore beseech thee, as thou art the
 fountaine of all rest, and succour, and
 health, and helpe, so thou wilt comfort
 mee in my weakenesse, and give me
 strength, see and behold my misery,
 and be mercifull vnto mee. And since
 the time now is come, wherein I re-
 ceive rest and sleepe, receiue mee vnto thy
 protection, and geelde mee thy helpe.

14 A pcore Mans rest.

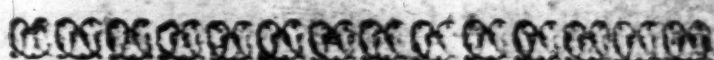
hand, that when this my corrupt
 lump of flesh shall (through the hea-
 uinelle and dulnesse of sleepe) bee de-
 priued of mouing and sense, and a-
 bienesse to helpe it selfe, I may be kept
 safe, and securely preserved by thee,
 for it is thy selfe (Lord) onely that ma-
 keth mee dwell and abide in safetie.
 Thou art my Watch-man when I
 slumber: thou art my Defender when
 I am in danger: thou art my Castle,
 my Rocke, my Sword, my Buckler,
 and my Refuge: thou art to me and for
 me all in all: without thee what am
 I, but a beast that know nothing? but
 a blocke that feele nothing? but a
 wretch that can doe nothing rightly?
 And therefore, deare Father, stretch
 out thy louing fauour ouer the house
 wherein I rest: let thy Angels com-
 passe the Bed whereon I rest, and
 thy holy Spirit keepe my Soule and
 Spirit in peace when I rest, that I
 may rest in peace: that I may rise in
 peace, and liue in peace: that the
 troubles of the world dismay me not,
 that the sleights of Sinne deceiue me
 not, and that the deuices of the wicked
 overtake me not, but as I am weake
 of my selfe: I may be made strong by

thy

A poore Mans rest. 15

thy strength; as I am poore of my selfe, I may be made able by thy riches; and as I am ignorant of my selfe, I may be made wise in thee: so shall my lying downe be acceptable, my sleepe comfortable, and my rising vp profitable. In hope of this thy free bountie, louing fauour, and high providence, I will lay mee downe and take my rest: let it be in peace, and (Lord) let it bee vnto mee and all thine (when they rest) sweet and comfortable in thee, who makest all thine to rest, and rise vp in safety.

O Lord increase our Faith.



An Euening Prayer where
the Family assembles.

O Most high and mighty God, Father and Protector of all things in heauen & earth, before whom all creatures feare and tremble, were it not in that thou hast commanded vs, neuer durst wee appeare before thee, so corrupt is our nature, and so many are our sinnes. But, good Father, thou
doest

16 A poore Mans rest.

doest bid, and therefore wee obey, thou
 doest call, and therefore wee come, giue
 vs spirits to pray aright. Wee pceide
 the most humble and hearty thanks,
 for all the mercies that euer thou hast
 bestowed vpon vs in body or minde,
 in our selues or in ours, priuate or
 common, temporall or eternall. Many
 and maruellous haue they bene, and
 still are vpon vs: yea, euen (good
 Lord) past finding out. This day
 what thou hast done for vs, whi. h of
 vs knoweth, or is able to expresse?
 Father of heauen, forgive vs that wee
 cannot a knowledge them, or praise
 thee for them as wee ought, and quick-
 en vs in this duty more and more.
 Pardon and forgive vs whatsoeuer
 we haue offended thee withall this day,
 or at any time, either in thought, word,
 or deede, euen our secret finnes, such
 as we haue committed and knowe not
 of, remit them vnto vs, for Christs
 sake: change vs (O Lord) and we shall
 be changed: create in vs cleane hearts,
 and renew a right spirit within vs.
 Breake the strength of sin, that would
 subdue vs more & more: And (O mercif-
 ull Father) so frame these hearts of
 ours within vs, that we may more be-
 light

A poore Mans rest. 17

light to liue according to thy will, then
to enioy all the world, and all the plea-
sures therein. Lay it often (good Lord)
before our eyes, by thy remembryng
Spirit, that thou hast not breathed the
breath of life into vs, that wee should
liue as we list, but that in holinesse and
righteousnesse, we should walke before
thee all our daies. Lay it before vs (O
Lord) that the time will come, when
the Trumpet shall sound, the dead shall
rise, and we, then we here met toge-
ther at this time, all and euery one of
vs, shall most assuredly stand before thy
Judgement-seate with naked hearts,
with open and vnsolded consciences,
there to giue an account how & what
we haue done. Then shall all such as
haue beleued in Christ, and truly
serued thee in this life, to their end-
lesse ioy, heare that most comfortable
voic of thine: Come yee blessed of my
Father, possesse the Kingdome prepared
for you. But woe, woe to all carckle
liuers in that day, they shall drinke
the wine of the wrath of God, be tor-
mented in fire and brimstone before
the holy Angels, and before the Lambe.
They shall haue no rest day nor night,
and the Looke of their torment shall
at end

18 A poore Mans rest.

ascend foze euermore. Father of heauen,
haue mer. y vpon vs, knit these hearts
of ours fast vnto thee, and now while
wee haue time, giue vs grace not onely
rightly to thinke of these things, but
so to walke before thee in this present
life, as becommeth the Saints. O
continue the Word of truth amongst
vs, euer to our comfort. Let the seede
thereof now sowe in our hearts, take
such deepe roote, that neither the bur-
ning heate of persecution cause it to
wither, nor the thorny cares of this
world, riches, or belaptuous liuing
choake it, but as seede sowe in good
ground, it may bring forth fruit accor-
ding to thy pleasure. O Father, giue
vs grace, that wee may heare or finde
by thy word, any sinne that is in vs, we
may strue and study without delay,
willingly to perfoyme it. Keepe vs, good
God, that wee neuer swaue for the
feare of Man, from our owne true
knowledge, becomming seruers of
time, and deniers of thee. Keepe vs
from all hardnesse of heart, contempt
of thy Word, and from all dissembling
of sinceritie. Increase true loue a-
mongst vs more and more. Blesse thy
whole Church (O God) with graces
necessary,

A poore Mans rest. 19

necessary, this parcell of it, our native Land and Countrey: deare Father, blesse it still with continuance of thy truth: lessen in it daily the number of blinde and ignozant Papists, prophane Atheists, and increase the number of thy true children. Preserve vnto vs long alieue, good Lord, if it please thee, our gracious King and Gouernour: multiply the Spirit vpon him and all his, that still more and more, he and they may seeke and set forth thy glory, in maintaining Christian religion in all purite, suppressing all vice, superstition, and Idolatry, with all seuerity. Giue vnto him an honourable Councell: giue them graces necessary for such a calling. Blesse all other Nobles, Magistrates, and the whole body of this Realme, with true hearts to thee and to this Countrey. Increase in this our Israel the number of true Watch-men, whose hearts may seeke thee and thy people, and not their owne glory and commoditie, Bzing to thy fold by them such swauing remnants as are thine. And (O Lord) be gracious to our kindred and friends in the flesh, lighten their hearts with the Sunne of vnderstanding,

20 A poore Mans rest.

ding, that they and wee acknowledge-
ing one truth, may glorifie thee in the
true and constant profession of the
same, all the dayes of our life. Comfort
(O Christ) thy afflicted members,
whatsoever or howsoever troubled,
and grant vs peace in our dayes, if it
be thy pleasure.

Finally, because the night is now
vpon vs, and we ready to take our rest,
let the bed (O Lord) strike into our
hearts a consideration, that the graue
is almost ready for vs. Which of vs
can tell whether these eyes of ours once
closed vp, shall euer open any more a-
gaine or no ; Lord, therefore receiue
vs into thy hands : wee all here now
commend our selues, bodies and soules
vnto thd holy protection and promi-
dence : keepe vs this night and euer-
more ready for thee when thou shalt
call vs. Heare vs, O Lord, O God,
and Father mercifull, in these our pe-
titions, for thy Sonne Iesus Christ
his sake, our Saviour : in whose
name wee altogether begge these mer-
cies, saying as Christ our Saviour
hath taught vs :

Our Father which art in heauen, hal-
lowed

Samuel for my sake at 1592

A poore Mans rest. 23

lowed bee thy Name. Thy Kingdome
come. Thy Will be done in earth as it
is in Heauen. Giue vs this day our dai-
ly Bread. And forgiue vs our trespasses,
as we forgiue them that trespasse a-
gainst vs, and lead vs not into tempta-
tion, but deliuer vs from euill. For thine
is the Kingdome, the power, and the
glory, for euer and euer. *Amen.*

Let thy mighty hand & out-stretched
arme (O Lord) be still our defence: thy
mercy and louing kindnesse in Iesus
Christ, our saluation; thy true & holy
Word our instruction; thy grace & holy
Spirit, our comfort and consolation vn-
to the end, and in the end. *Amen.*

The Lord blesse vs, and saue vs: and
make his face to shine vpon vs, & bee
mercifull vnto vs: the Lord turne his
fauourable countenance towards vs
this night, and euermore. *Amen.*

A Praier to be vsed in priuate
Families Morning and
.Euening

Leuit. 26. 6.

*If yee truly serue God, yee shall sleepe, and
none shall make you afraid.*

Lord, prepare our hearts, open our
lips, sanctifie our prayers, & increase
our Faith.

O Most mighty Lord God, and
our most mercifull and louing
Father in Iesus Christ, we thy
poore creatures, and vnsworthy chil-
dren, humbly present our selues in his
name before thy glorious maiestie, ac-
knowledging that wee be most vnswor-
thy to appeare in thy presence, by rea-
son not onely of our originall sinnes, &
deepe disobedience, being originally
borne the children of wrath, and the
least of our actuell transgressions is
sufficient to cast vs into hell and bitter
perdition, if thou shouldest deale with
vs according to the measure of our
manifest

Apooore Mans rest.

23

manifold iniquities. We therefore doe
humbly beseech thee (O mercifull Fa-
ther) in the merits of Iesus Christ,
freely to pardon and forgive our mani-
fold offences, both in that wee have
committed and done those things thou
hast forbidden, and lest we done the
things thou hast commaunded. Lord
forgive vs, and remember our sinnes
no more: let them neuer (good and gra-
cious Father) rise vp in Iudgement
to our condemnation. Giue vs full
assurance of thy mercies, and free for-
giuenesse in Iesus Christ, and let thy
holy Spirit from henceforth euermore
so sanctifie our hearts, minds, and bo-
dies, that we may neuer hereafter giue
consent to the corrupt motions of our
fleshy affections, and vncleane desires:
and let the liuely light of thy continu-
all presence so illuminate our darke vn-
derstandings, that we may still search
for thy will in thy word reuealed, and
giue vs will and power to practise and
performe all godly seruice, duties, and
obedience to thee: giue vs feeling
hearts, that we may find out our owne
weakenesse, and confesse vnto thee our
infirmities, and that we may boldly in
the Name of thy Sonne Christ Iesus
call

John
Lewys
August 11 1606

Norden, J.

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fall downe before thee, calling faithfully and sincerely vpon thy holy name, for pardon for our former euils, and for grace to reforme so the rest of our wicked lines, that thou maiest be pleased to accept vs anew into thy fauour and fatherly protection.

Grant that we may continually feelee in our hearts and consciences, more and more the vertue and power of the death and resurrection of our Lord and Saviour Iesus Christ, & that wee may continually strue against, and mortifie our grosse sins, and foule corruptions, and grow more strong against all euill motions and temptations in thought, word, and dedde, and be more and more renewed in the spirit of the minde, and feelee a continuall increase of ioy and comfort in the reading, hearing, and meditating of thy holy and heavenly word, and a feruency of true zeale to seeke thy glory, by increasing more and more in knowledge, & in the hatred of sinne in our selues, and rebuking it in others, especially, in those of whom we haue charge, and in a happy and faithful going forward in all godly obedience vnto thy will all the dayes of our liues. Direct and strengthen vs, thus
more

We may with all faithfulness labour to discharge that duty whereunto we are bound by our severall callings, which in thy providence either are already, or shall be allotted unto vs. Hold vs, we beseech thee, by thy right hand, that we fall not into any danger of body or minde.

Guide vs by thy holy Spirit in the pathes of righteousness: let continuall watch before our lips, that we offend not with our tongues. Keep our eyes from looking any more upon, and our hearts from seeking after or consenting unto vanities: shut vp our eares, that they delight not in hearing the things offensive to thy sacred Majesty. Rule and governe our hearts, that we may be alwayes studious of good things, and that we may bee alwayes truly inclined to deale faithfully with all men, and enable vs to performe all duties required at our hand by them, and keep both our hands and feet, that we goe not about, or take any thing in hand dishonourable to thee, dangerous to our selves, or hurtfull to any, and that all that we thinke, speake or doe, may be to the glory of thy name. Let us not spend the time, O Lord, of this

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this our pilgrimage, any more in wantonnesse, idlenesse, or vanity, but in all godly & vertuous exercises, alwayes in simplicity and singlenesse of heart, and in a good conscience, as becommeth thy dearest Children. Blesse, wee humbly beseech thee, and prosper all the labours and works of our hands, and blesse all the Creatures which thou hast appointed for our vse, that wee may receiue comfort and reliefe in them, and by them in due season, by thy blessing, and by the daily comfortable vse of them, be the more moued and stirred vp to a thankfull acknowledging thy fatherly goodnesse, in vouchsafing them vnto vs, which without thy blessing, would rather turne to our prejudice then profit, rather to a curse vnto vs then to our true comfort: therefore, good Father, blesse vs to a godly vsing of all to a comfortable vse for vs.

And forasmuch, good Father, as our duty in this sacred exercise of prayer, bindeth vs also to intreate thy Majesty for all our Brethren and Sisters, members of that body, whereof thy Sonne Iesus Christ is the head, frame in vs a true, perfect, and hearty zeale

A poore Mans rest. 27

zeale to pray, and heare vs also for
 them: beseeching thee to raise vp the
 Ministry of thy Gospel in all pla-
 ces of the earth, that by the meanes
 thereof, such as doe appertaine to thy
 Kingdome, may be daily called home,
 Satan, Antichrist, Sinne and darke-
 nesse may be weakened, and more and
 more beaten downe in all the world:
 hold vp & maintaine the scepter of thy
 word, where thou hast already planted
 and aduanced the same, and increase all
 the meanes by which it may be increa-
 sed, and confirme, and weaken all the
 powers that resist or strue against it.
 Blesse those, O Lord, that indoeuour to
 promote and further it: increase their
 zeale, wisdom, knowledge and powers;
 him especially, good Father, whom in
 great mercy towards vs, thou hast
 made Soueraigne ouer vs, Charles thy
 seruant, our King, and all his Roy-
 all Issue, the Counsellors, Magi-
 strates, Nobility, and the Preachers
 of thy holy word; all godly and Chri-
 stian families, all true Professors of
 thy Gospel. Beseeching thee to posse-
 on euery of them in their severall Cal-
 lings, such graces, benefits and bles-
 sings,

28 A poore Mans rest.

sings, as are most meete for them, whereby they may all shew themselves thy true & faithfull Ministers in furthering all Sincerity in Religion, and all purenesse and godlinesse of life, not onely in themselves, but in others, so farre as appertaineth to their charge, publike or priuate. Beseeching thee also to be mindefull to comfort all our afflicted Brethren and Sisters, howsoever, or for whatsoeuer they suffer, especially such as suffer for the testimony of a good conscience. Comfort all them that are pressed downe with the burthen of their sinnes: helpe, relieue, succour and assist all that be in want, in misery and affliction, that flie vnto thee for succour. And as, good Father, we doe thus boldly begge at thy hands these many and seuerall fauours, for our selues and others: so (Lord) accept at our hands our humble thankfulness which we here yeeld vnto thee, for thy manifold blessings and benefits daily so louingly and freely bestowed vpon vs, both inward and outward, spirituall and corporall, in number infinite, for goodnesse unspeakable, and for goodnesse farre better then we could either aske or thinke: beseeching thee

A poore Mans rest.

29

to continue thy gracious fauour to-
wards vs alwayes, and in allthings,
that we may still giue thee the glory for
our continuall safety and reliefe.

In the Morning,
Adde this.

AND finally wee thanke thee, good
Father, that thou hast so graci-
ously kept and preserved vs this
night past, and hast giuen vnto our bo-
dies rest, and hast brought vs to the
beginning of this day in peace, good
Father, pardon whatsoeuer corrupti-
on hath taken hold of vs this night:
pardon our present dulnesse of Spirit,
dullnesse of Zeale, weakenesse of Faith
and all whatsoeuer offendeth thee in
vs: and blesse the labours of our hands,
and our godly endeauours this day,
make vs rather able to bee helpfull
to others that neede, then to be forced
to aske, or to bee chargeable to any, by
reason of our temporall wants. Grant
these things, good Father, & all other
graces necessary for vs, and for every
member of thy Church, for Iesus
Christ thy Sonnes sake: in whose
name

30 A poore Mans rest.

name wee further pray, Our Father
which art, &c.

In the Euening adde this.

WEE thanke thee also, most grac
ous Father, for that thou ha
so mercifully kept and relieved vs the
day past: beseeching thee to recei
vs also this night into thy Father
protection, and keepe our soules, bodies
and goods free from dangers: let thy
Angels encampe about vs, giue
vs, and defend vs: giue vnto our
dies that competent rest and sleepe, the
may bee onely sufficient, and let our
thoughts bee ever on thee, in loue, feare
and due obedience and reuerence, that
wee may be fearfull to commit the least
euill, yea, in the darke, which with thee
is as the noone day. Watch ouer vs, good
Father, that Satā preuaile not against
vs: and giue vs grace to bee alwaies
watchfull for the time, when our Lord
and Saviour Iesus Christ shall make
his glorious appearance in the clouds
to finish these dayes of Anne. And

A poore Mans rest. 31

this time pardon, O Lord, our weaknesse in prayer, our coldnesse in zeale, & whatsoeuer doth hinder vs from the true publishing of our owne wants and imperfections at full, and thy praise and glory as thou deseruedst: encrease our faith, and grant vs, and all thy children, all other graces necessary for soules and bodies, for Iesus Christs sake: in whose name we further pray, Our Father, &c.

A Prayer for the King.

It is God that giueth deliuerance vnto Kings, it is he that rescueth Dauid his seruant, from the hurtfull sword, Psal. 144. 10.

Take away the wicked from the King, and his throne shall be established in righteousnesse, Prov. 25. 5.

WE render and yeelde vnto thee all possible thanks, O Lord of mercy, King of all Kings and Kingdomes of the Earth, (as a great blessing vnto vs) thou

hast placed ouer vs in this Realme,
 so pure a guide of true Religion,
 Charles (by thy heauenly prouidence)
 our gracious King, vnder whom en-
 ioying free libertie of the true seruice
 of thee, wee rest in quiet estate both
 of body and minde: wee humbly be-
 seech thee, to behold with thy eyes of
 mercy, the same thy Seruant our So-
 ueraingne Lord & Gouvernour, and to
 replenish his heart with the grace of
 thy holy Spirit, that hee by the wor-
 king thereof, being inclined to the set-
 ting forth of thy Word, may walke ac-
 cording to the truth of the same sin-
 cerely: that wee thy seruants, & vnder
 thee his Subiects, seeing his godly
 example, may be ashamed to fall from
 that true forme of honoring thy Name,
 which for thy glory, through thy grace,
 by the rule of thy holy Word, is pre-
 scribed vnto vs: and vouchsafe to stirre
 vp in him zeale of thy glory, & a desire
 to establish whatsoener wāteth in this
 Church of England, for the increase
 of true and sincere Discipline: Let no
 ignorance abide in his Royall heart,
 but enrich him with diuine and hea-
 uenly knowledge: glue him an obe-
 dient mind, abounding with all humi-
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lity towards thy diuine Meleſtie : ſaue
and defend him from the tyrannie of
forraigne Power, and Authoritie, and
from all ſuch as profeſſe not inwardly
vntained zeale of thy Goſpell : Giue
him godly Counſelloys, and ſuch zea-
lous and true hearted Miniſters of thy
will, that hee and wee may ſincerely
ſerue thee in this life, and in the end
for euermore raigne with thee in thy
heauenly Kingdome, for Jeſus Chriſt
his ſake, our onely Advocate. Amen.

A Prayer for the obedience vnto God.

Hath the Lord as great pleaſure in
burnt offrings and ſacrifices, as when
his voice is obeyed? Behold, to obey is
better then ſacrifice, and to harken is
better then fat Rams, 1 Sam. 15. 22.

Paul commendeth the obedience of
the Romanes, Rom. 16. 19.

Obey my voyce, ſaith God, and I will
bee your God, and yee ſhall be my peo-
ple, Ier. 7. 23.

O God, the Governour of Heauen
and Earth, thou that ruleſt in the
higheſt, that onely canſt doe all things,
and raigneſt for euer : at whoſe becke

the Pillers of Heauen shake, and all Creatures tremble: I miserable creature, framed of the earth, doe with great feare and trembling, prostrate my selfe before the Throne of thy Maiestie, acknowledging and confessing my wickednesse, and wayes, abominable in thy sight. Without thee I thinke not a good thought: without thee I doe no good worke: without thee I am worse then a worme of the earth, yea, a beast in thy sight.

I render vnto thee thanks, O God, that thou hast vouchsafed mee that knowledge, that I may see and know that I am nothing, and vnable to doe any thing without thee. Thou art the Potter, I the Clay: such as thou pleasest to haue me be, such canst thou forme and fashon me: if thru makest me blessed, thou shewest thy mercy and grace; if thou cast me into hell, thou shewest thy iustice, and executest thy iudgemēt; neither is it my duty to contradict thee, why, or for what reason thou doest it: for thou hast mercy vpon him whom thou lovest. These things I consider with my selfe (O Lord) and I feare thy iudgments, & depend only in thy mercy.

Forasmuch therefore, as all my safe-

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tie and saluation relieth wholly on thee,
and consisteth in thy hand and power,
and thou hast shewed thy selfe a merci-
full & long-suffering God to the whole
world, & hast testified the same indeed,
in that thou wouldest thy onely Son
Christ Iesus (the innocent) should die
for our offences, and should wipe away
our sinnes with his blood on the Crosse,
and since thou hast taught vs in all our
perturbations and afflictions to call
vpon thee, & craue thy grace and mer-
cy, oz that thou wilt giue vs all things,
which we shall aske in the name of thy
Sonne: I come vnto thee, being duste
and clay, O mercifull and celestiall fa-
ther, humbly beseeching thee, that thou
wilt in mercy, make of this wretched
thy carkeasse of mine, an habitation for
thy holy Spirit, that though I lye in
the earth, I may haue my conuersation
holy, as in the Heauens.

O mercifull and most louing father,
grant me forgiveness of all my sinnes,
through the death of thy beloued Son
Iesus Christ: make me to please thee,
increase in me heavenly vertues, and
grant that I may perseuer in the
same to the end: increase in me that
faith and loue towards thee, which
thou

thou hast begun in mee, kindle my affections toward thee more and more in lively obedience, that by thy helpe, and presence of thy grace, I may obtaine ever lasting life (which thou hast promised vs of thy meere goodnesse) to the end I may praise thee, & giue thee thanks in thy celestiall Kingdome for ever and ever, Amen.

O Lord increase my Faith.

A Prayer to bee confirmed in the way of Righteousnesse.

God is the Fountaine of Righteousnesse, & hee that giueth himselfe to righteousness, is knowne to be borne of him, 1. Iohn. 2. 29.

O Gracious Lord God, louing in Iesus Christ, Redeemer of mankind, who is the way, the Truth, and the Life, I humbly begge at thy hands, that I may neuer wander nor goe astray from thee who art the way, neither at any time to distrust thy promises, who are the truth, & performest whatsoeuer thou dost promise: thou art
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eternall Life, more to bee desired then any thing in heauen or in earth, by thee wee haue learned the true and direct way to eternall saluation, thou diddest instruct and teach vs readily how to beleue what to doe, what to hope, and in whom we ought to trust: by thee we haue learned how unhappy we were borne through our first father Adam: by thee wee are taught that there is no hope of saluation, except by faith in thee we take hold of our free redemption and adoption in Christ.

Thou art the onely light, that shinest to all Creatures in the Desart of this world, conducting them through the ignorance of their minds, from the Egyptian darknesse, to that bleisled Land, which thou promisest vnto the meeke, and such as folloew thee in humilitie. For in vs was nothing but bitter darknesse, who neither could discerne our calamity, neither know from whence to seeke the remedy of our misery. Thou didst enter into the world in the shape of a Seruant, and didst take vpon thee our nature, that thy brightnesse might disperse the cloud of our ignorance, that by thy precepts thou mightest direct our feete in the way of peace: by the exam-

Thou art the onely light

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ples of thy life in thy humilitie, thou didst limit out a path for vs to immortalitie, making it easie for vs to tread in by thy heavenly way: so becamest thou vnto vs a way that leadeth to life, in which, lest wee should bee wearied, thou hast assured vs by thy promises that in following thy foot-steps, there is an inheritance of eternity prepared for vs: therefore, whilst wee are in this tourney, bee thou a staffe to vs, whereby wee may be sustained in all our wayes: And by the comfort of thy holy Spirit, repaire our strengths, to the end wee may more willingly come vnto thee: and as thou art made a way vnto vs, seclude all errour, become our truth, take away all distrust, and confirme our faith in thee.

And as thou art made life vnto vs, reuue vs that are dead in sinne, by a liuely knowledge of thee: For it is eternall life to know thee, Father, Son and holy Ghost, to be one true God. Wherefore I humbly beseech thee, O most mercifull Father, to increase faith in mee, who am thy vnsworthy servant, lest at any time I waiver in thy Celestiall doctrine: increase obedience in me, lest I swerne from thy preceptes:

precepts: increase constancy, that walking in thy wayes, I neuer be allured by the inticements of Satan, nor seduced by the terrours, but that I may perseuere in thee who art the true way to life eternall: increase my Faith, that being partaker of thy promises, I may neuer waxe slow or dull in the study and practice of godlinesse, and that I alwayes strue and endeuoure for more and more perfection.

Increase thy Grace in me, that being mortified vnto my selfe, I may liue, and haue my conuersation with thee in Heauen, and be encouraged by thy holy Spirit, fearing nothing but thee, then whom there is nothing more to be loued or feared, glorified, or more to be reioyced in, who art the true glory of all Saints: in whom there is nothing but full and perfect felicitie.

J

Immanuel

A Prayer for the assistance of the holy Ghost.

No man can say that Iesus is the Lord,
but by the holy Ghost, 1 Cor. 11. 3, 4.
If ye that be euil, can giue good gifts
vnto your children, how much more
shall your heauenly Father giue the
holy Ghost to them that desire him?
Luke. 11. 13.

O Gracious Lord God, who didst
send vpon thy Apostles, and o-
thers, thy holy Spirit, filling
their hearts with grace and wisdom;
I humbly beseech thee by thy unspeak-
able mercy, that thou wilt vouchsafe to
fill my soule with thy grace, and water
my heart with the unspeakable sweet-
nesse of thy Loue, in the loue of Iesus
Christ thy most dearely beloved.

Send downe, Lord, thy holy Spirit,
to guide mee, being ignorant, banish by
his light the blacknesse of sinne through
Christ Iesus, by him refresh my sadde
and sorrowfull soule: there is neither
wisdom nor strength without thee:
aide me therefore by that holy Spirit,
and

and I shall be able to shunne the de-
ceits of Satan, and to withstand his
power..

Thou art not ignozant, that I can
doe nothing of my selfe, extend thy fa-
uourable hand ouer mee therefore, and
grant that I may forsake and utterly
relinquish my selfe, and flie vnto thee.
Mortifie in me whatsoener is displea-
sant vnto thy Maiessty, that in all
things thou wilst conforne mee vnto
thy will, by thy holy Spirit, that my
life may bee euer hereafter perfect in
thy sight.

O Lord my God, looke vpon me, thy
miserable Creature, whose soule sigh-
eth after thee day and night, when shall
I come and appeare before thy pre-
sence? when shall I enter into that
admirable place of thy Tabernacle, the
house of my God? O comfort mee with
thy presence, that I may taste here, in
this my mortall pilgrimage, the sweet-
nesse of thy glory, which shall continue
for euer. O my God, I long to bee de-
liuered from all temptations. O eter-
nal Fountaine of light, bring mee backe
again to thy eternall goodnesse, by
whom I am created, that I may know
thyne omnipotencie, euen as I am
knowne

knowne of thee, and may so loue thee, as
I am loued by thee, that I may see and
enioy thee in the society of all the E-
lect, who liuest, and raigest together
with the Father, and the Sonne, and
Trinitie in Unitie: for euer and euer,
Amen.

A Prayer for Sunday Morning.

Thus saith the Lord: Take heede to
your foulee, and beare no burthens
on the Sabbath day, nor bring it in-
to the gates of Ierusalem: Neither
carry foorth burthens out of your
houses on the Sabbath day, nor doe
yee any worke, but sanctifie the
Sabbath, as I commanded your Fa-
thers, *Ier. 16. 21, 22.*

He that gathered stickes on the Sabbath
day, was stoned to death, *Numb. 15.
25, 35. 36.*

O Eternall God and heauenly Fa-
ther, I extoll thine infinite good-
nesse and mercy, together with
thine eternall wisedome and truth, who
hast

hast protected me this night, & made me to rest quietly and securely by thy most holy and diuine prouidence. I humbly beseech thee of thine infinite goodnesse, to protect and gouerne mee this day, by thy mighty hand, from all dangers both of Body and Soule: Giue thy holy Angels charge ouer mee, to direct me in all my wayes: driue asway the deadly enemy, remoue all offences of this world, mortifie and kill in mee all carnall lusts and euill affections, that they may haue no dominion ouer mee; giue me a sorrowfull heart to bewaile my wicked life, and comfort my soule by a liuely assurance, that thou hast freely forgiven my sinnes.

Sanctifie me, O Father, this day, I humbly beseech thee, with thine especial grace, that I may haue decent carriage in my behauiour, true deuotion in prayer, and reuerent attention to heare thy heavenly and holy word, and that thou wilt please to giue me vnderstanding toynded with true deuotion, to obserue, learne and embrace such things as are necessary to me, for the confirming of my faith in Christ Iesus: raise me (O Lord) by the power of thy resurrection, from sin, and giue me

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meē Spiritual rest in the Communion of Saints, that afterward I may keep the everlasting Sabbath with thee in the Kingdome of heauen: behold (O Lord) I knock at the dooze of thy mercy, with all my power and strength; beseeching thee to continue vnto mee the right vse of all my senses and limmes, and send thy holy Spirit to beare witnessse to my Spirit, that I am thy childe, and shall be heire of thy glorious Kingdome through the merits of Christ Iesus our Lord: for whose sake I humbly pray thee to grant all those things that I haue prayed for, and haue neede of, Amen.

O Lord increase our Faith.

A Prayer for the hearing of Gods Word.

O Eternall, most high and mighty God, vouchsafe, I humbly beseech thee, to enlighten my darke & dull vnderstanding, that thy word may enter into my soule, and be so receiued of me, as that Ignorance, the mother of disobedience, being put away, heavenly

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knowledge may enter in, and haue perfect rest and abiding in me: Give power, O Lord, to the seede of Truth, that being sowne in my heart, it may take deepe roote, and bring forth, to the comfort of my soule, sixty, an hundred, yea, a thousand fold: and let thy Spirit so guide the lippes of this thy Minister and Preacher, as that he deliuer nothing but the Word of life, with such sinceritie and boldnesse, as neither feare nor affection may hinder the same, that we thy flocke may fructifie and increase our knowledge in Faith thereby, and more and more desire to feede at that the Table of thy Word, and bee filled: open my heart, as thou didst Lidyaes, that I may attend with diligence to the Preaching of thy Word. Send forth store of Labourers (O good Lord) into thy Harvest, which by their carefull paines, and faithfull endeauours, may gather the dispersed sheaues of thy Church into thy celestially Barne; and banish from this wholesome worke all such as are not sent from thee, and come not truly to edifie, but rather to reape their owne gaine, making as it were merchandise of thy holy Word, teaching in

in stead of truth, the traditions of men:
 Lord, boughsake grace vnto the lips of
 those that are now prepared to de
 clare thy will, and grace into our heahths
 that are present to heare it, that they
 by teaching truely, and we by follow=
 ing effectually, may through Christ
 obtaine of thee remission of our sinnes
 past, light in stead of darkenesse, peace
 for trouble, and heauenly happinesse in
 stead of worldly felicitie, that tasting
 the sweetenesse of celestiall comfort, we
 may despise terrestriall, and after this
 life ended, enjoy the perfect ioyes of e=
 ,ernall felicitie, th rough Iesus Christ
 our Saviour and Redemer.

O Lord increase our Faith.

A prayer after the Preaching *of the bo'y Word.*

Blessed are they that heare the Word
 of God, and keepe it, *Luk. 11. 28.*

The hearers of the Law are not righ=
 reous, but the doers of the Law shall
 bee iustified, *Rom. 2. 13.*

Be ye doers of the Word, not hearers
 onely, deceiuing your selues, *Rom. 1. 22*

O Heauenly Father, and most mer=
 ciful God, seeing that we haue
 now

now receiued the benefitt of the hearing
of thy heauenly and holy word, by the
mouth of thy Ministers, the fruites
whereof doe tend to the perfection of a
godly life, and a godly life is the way
to eternall life in Christ our Lord,
vouchsafe, O good Father, we humbly
beseech thee, to imprint in our hearts
the glad some and most comfortable ti-
dings, which we haue heard and recei-
ued this day of thee, by the mouth of thy
Minister; and grant that in faith vn-
fained, we may lay by the same in our
vnderstanding and remembrance, lest
that forgetting the same, and neglect-
ing the exercise of a godly life, we be
taken away as trees that beare no
fruite, and so be cast into the fire: there-
fore we most humbly pray and beseech
thee, that thou wouldest send vs thy ho-
ly Spirit the Comforter, which may
retaine the good tydings of the Gospell
in our hearts, whereby we may appeare
as trees bearing good fruites, and so be
preserued vntill the coming of our
Lord Iesus, who will then receiue vs,
and giue vs the inheritance which hee
hath purchased for as many as beleeue
in his most holy word, Amen.

O Lord increase our Faith.

A.

A Prayer for the Sabbath day at night.

O Everlasting and mercifull God,
I giue thee thanks fro n the bot-
tome of my heart, that of thy mer-
cy thou hast nourished and preserved
mee by thy diuine power, and gouerned
mee by thy word and holy Spirit this
day, and all this weeke: yea and at all
other times of my life protected mee by
thy power and prouidence: and I most
humbly beseech thee for the merits of
Christ Iesus, to couer and bury all my
misdoings, which heretofore I haue
committed in thought, word, and deede,
against thy diuine Maiestie, in the
death of thy Son.

Forgiue (O Lord) the euill that I
haue committed; supply the good which
I haue omitted; supply the good which
I haue lost, heale my sores, cleanse my
filthinesse, lighten my darknes, & alter
the whole state of my minde, that no-
thing may bee wanting to good purpo-
ses in mee, nor any thing lurke in mee
which may offend thee.

Water (O Lord) the seede of thy
holy

holy Word, which I haue receiued
 this day, with the dew of thy grace,
 that with sound iudgement, and godly
 deuotion, I may practise such things
 as are pleasing to thy diuine Maie-
 stie, and that my heart being alwayes
 obedient to thy Commandements, I
 may passe my time in peace, through
 thy protection. O Lord, stretch out
 thy hand ouer mee, and of thy accu-
 stomed goodnesse defend mee this night:
 Keepe mee from fearefull and sorred
 dreames, unprofitable cares, idle co-
 gitations, and outward violence. Com-
 passe mee about on every side with
 thy grace, that when I shall either
 take care for things of this life, or
 carefully seeke for those things which
 appertaine vnto the Kingdome of
 heauen, I may heare the voyce of the
 holy Spirit sounding in my heart from
 the mouth of the Apostle, The Lord
 shal relieue thee in all thy necessities,
 & yeeld thee a Crowne of eternal glo-
 ry with Christ, his beloued, in the hea-
 uens. Grant (O Lord) this, & all other
 graces meete for mee, euen for Iesus
 Christs sake, my onely Lord and Sa-
 mour, Amen.

O Lord increase our Faith.

A Prayer to be said before
a man begins his Labour,
or enter into the execution
of any profession.

Omnipotent God, and most mercifull Father, since thou hast commanded, that all humane creatures shall labour, and eate their bread in the sweate of their browes, while they abide in this life, and yet seeing no man can prosper without thy blessing, or receiue any good successe in his affaires, we humbly beseech thee, that thou wouldest blesse our labours in such sort, as therby we may haue iust occasion to confesse thy goodnesse, assistance, and fatherly care, which thou takest of vs.

Let thy holy Spirit (O Lord) bee our guide, to the end we may faithfully exercise the workes of our estate and vocation, without any fraud or deceit: and giue vs grace rather to regard the following of thine ordinance, then to satisfie the appetite of our crouching full flesh, which couets to enrich it selfe by any meanes whatsoever.

Amuer-

Neuerthelesse, if it bee thy pleasure to blesse and prosper our endeauours, grant vs also cheerefull dispositions to helpe and relieue such as are in distresse, according to the talents bestowed vpon vs. And let vs keepe within the bounds of humilitie, not puffing our selues vp aboue the poore and needy, by that which we inioy by thy bounty and goodnesse. But if thy good pleasure be so to deale with vs, as to abase and impouerish vs farre beyond that which our weake nature can beare, yet vouchsafe to enrich vs, with cleauning faithfully to thy promises, whereby we shall no way fall into distrust, but rather be more certainly assured, that thou wilt neuer forsake vs in the extremitie of our wants and calamities, inable vs to performe truely the duties of our callings: giue vs the use of all our limbes and senses, with an holy endeauour to performe our callings, and patience to attend thy leisure, to replenish vs both with temporall and spirituall comforts, receiuing thereby daily new occasion to giue thee praise and thanks, and to expect all things from thee. Heare vs, O Father of mercy, for thy deare Sonne Christ Iesus

Jesus sake, our Lord and Saviour
Amen.

O Lord, increase our Faith, and bless
our labours.

A Thank-giuing, or Prayer, to be vsed after a mans labour is finished.

O Most gracious Lord God, I yeeld
vnto thee hear ty thanks, because
thou hast p̄serued mee from im-
minent and infinite dangers, which
might otherwise haue happened to op-
presse, and vtterly ouerthrowe me, if
thou, Lord, hadst not carefully regar-
ded, and kept me from many inconue-
niences. Wherefore now, O most lo-
uing Father, I humbly intreat and
beseech thee for Jesus Christs sake, to
pardon all the faults wherein I haue
offended thee, in the time of my labour
or otherwise: correct mee not in thine
anger, nor punish mee in thy heauy dis-
pleasure: worke in mee so by the pow-
er of thy holy Spirit, that henceforth
I may walke in greater integritie, and
carefully performe those duties which
are

are required in my vocation and calling,
to the end, that though I labour with
my body, yet in spirit I may bee led by
thy Spirit, to loue, serue, and glorifie
thy name in all my doings, words and
thoughts.

Direct & guide me by thy holy Word, in
all truth and honest conuersation among
men, neuer swaruing from thy comman-
dements, that in the end I may attaine
euermore lasting life, through Iesus Christ
our Lord and onely Sautour. Amen.

Lord, euermore increase and con-
firme my Faith in thee.

A generall Confession of sins, and of the vanities of carnall delights.

If we acknowledge our finnes, God is
faichfull and iust to forgive vs our
finnes, and to cleanse vs from all
vnrightheousnesse. If we say we haue
not sinned, we make him a lyer, and
his Word is not in vs, 1. Iohn 1.

O God Almighty, and all-knowing
father, the fountaine of all Com-
fort

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fort and consolation, I confesse against
 my selfe, as euermore I haue done,
 that I haue grievously offended thee
 by my manifold transgressions, and
 haue thereby deaſone doſone a moſt
 heauy ſwaight of thine importable
 iudgements vpon mee; vnder the bur-
 then whereof I cannot but faint and
 fall, vnleſſe thou ſet to thy helping
 hand of mercy in Ieſus Chriſt to ſup-
 port mee: for (good Father) I am
 ſweake, and cannot beare thy diſplea-
 ſure; I am ignorant, and know not
 which way to turne mee, vnleſſe thou
 point out the way vnto mee by thy holy
 Spirit, directing mee within, as thy
 Word teacheth mee without. For it is
 not euery one that heareth, that vnder-
 ſtandeth; not euery one that vnder-
 ſtandeth, that can praſtiſe and per-
 forme what thou commandest; for who-
 ſo is not guided by a better line than
 that of fleſh and blood, miſtaketh the
 right path, and treadeth the ſway of
 vanitie, whole end is death: yet, for
 the time it is moſt ſweet and pleaſing
 to the outward man, the man vnſancti-
 fied and viregenerate, becauſe hee lo-
 ueth to be fed with the dainties of this
 life, as with honour, preferment, riches,
 health,

health, friends, and worldly delights,
esteeming these the earnest penny here
of Heauen to come, and that wants,
and pouerty, and sicknesse, and ene-
mies, and imprisonments, and crosses,
are euen here the entrance into Hell it
selfe. So foolish are they (O Lord) and
ignorant, whom thou guidest not in
thy way. And this hath bene my
foolishnesse, and my misconceit of the
generall estates of men in this life, euen
vnto this day. But hauing now found
by due triall and experience, the fo-
lownesse of such as put their delights
in these transitory, fickle, and vncer-
taine vanities, I doe disclaime all con-
fidence in them, and doe heartily and
most vnfainedly abhorre and detest
the deceiuing baites of temporall and
carnall delights, and doe wholly be-
take mee vnto the sweet sauing sanctu-
ary of thy wisedome and prouidence,
wherein, howsoeuer the worldly mind
doe contrarily iudge, is truest safe-
tie, happinesse and security: for there-
in, deare Father, is the true lasting and
founded hope of future eternall felici-
tie: thy wisedome, O Father, is the
wisedome of the Spirit, the Spirit
the sanctifier of the Soule, the guide

and affections, which being sanctified, begetteth true feare of thee, and that feare is the beginning of that sacred wisdom, which guideth and governeth the whole man in the blessed way, the way to life, even vnto Christ himselfe, who is the Way, the Truth and the Life.

O Lord increase our Faith.

A Prayer for humiliation and sorrow after sinne committed.

O Lord my God, and most louing Father in Iesus Christ, I confesse and acknowledge that mine offences are increased, and my finnes are growne vp vnto the Heavens, that I am ashamed to lift vp mine eyes to thee, admiring at thy infinite mercy, in forbearing to punish mee, knowing that I am worhy to be swallowed vp, or swept away with some extraordinary and sub en iudgement. And now (O Lord) especial-
ly

By hauing so grossely sinned against thee, and done so great euill in thy sight: how haue I (vile wretch that I am) wounded mine owne conscience? how haue I laide my selfe open to the malice and enuy of the Demill? what a disgrace and slander haue I brought vpon my Profession? what an offence and scandall haue I giuen vnto others? what a toy will this bee to the wicked, that they haue now by me gotten something to speake euill of? But (aboue all, O Lord) how haue I dishonoured thee, whose fauours haue bene so many, and so innumerable towarde me? I know not how to expresse my detestable sinnes, and the hainous and hideous natures of them, when I thinke vpon thy patience, vpon the meanes of Grace which thou hast afforded mee, vpon the light of knowledge which thou hast giuen mee, vpon the good motions which thou hast from time to time stirred vp in mee, vpon that profession which I make, vpon the sundry vowes and promises of better obedience, with which I haue linked my selfe vnto thy Maiesstie, vpon the diuers admonitions (which by thy prouidence I know)

E 3

know) haue bene vsed to mee by thy
 Seruants; purposely to preuent and
 stoppe this euill in mee, mee thinketh
 I may call it Rebellion (which is as
 the sinne of witchcraft) or presumpti-
 on in the highest degree. O Lord, I
 see my finnes, and know them to be
 exceeding great: neuerthelesse, I can-
 not so lament them, so grieue for them,
 so detest and abhorre them as I should.
 Strike (O gracious God) strike, I
 beseech thee, my stony heart, make it
 euen to melt within mee, at the sight
 of mine owne transgressions. Settle in
 it that godly sorrow, which causeth Re-
 pentance vnto saluation. Humble my
 soule vnder thy mighty hand, and suf-
 fer mee not to freeze in the dregges of
 mine owne corruptions: make my
 head full of water, and mine eyes a
 fountaine of teares, which may runne
 downe like a Riuer day and night. O
 let mee take no rest, nor suffer the apple
 of mine eye to cease: cause mee to powre
 out my heart like water before thy face,
 that I may, by all meanes, testifie the
 unfained griefe of my Soule, that I
 haue so displeased thee. And grant (O
 Lord) that I may not sorrow so much
 because of Hell and condemnation, which

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I haue made to be due to mee, but that
my chiefe vexation may bee to thinke
how I haue abused thy mercy, and re-
quired thy exceeding loue, with so foule
a trespasse. Notwithstanding (most mercifull
God) seeing there is mercy with thee,
and that thou desirest not the death of a
sinner, but rather that he should turne
from his wickednesse, and liue, giue me
leave to become a suter vnto thy grace,
not in mine owne name, but in the
name of thy dearest Sonne, the onely
Mediator and intercessor of his chosen,
I most humbly beseech thee, for his
like to haue mercy on mee, O Lord; one
drop of his most precious blood, shall
bee a souveraigne Medicine, to cure my
running soze: his stripes and wounds
are of an healing nature, O then, I
pray thee, purge mee cleane from mine
iniquitie, and according to the multi-
tude of thy mercy, wipe away all my
uncleannesse: let the apprehension of
my sinne bee tempered with comfort-
able application of thy mercy, that I
may hold an euen course, betwixt feare-
lesse security, and faithlesse despair,
beholding at once, both my vilenesse, to
humble mee, and the riches of thy grace
to renew mee. And (Lord) permit mee

not, I humbly pray thee, to thinke it sufficient: it, that I haue once made some shew of humiliation and sorrow for my sins, but grant I may endeavour my selfe in the performance of these duties, and may every day renew and increase my repentance, with a deepe detestation of my finnes, and with a fervent desire more and more earnestly strue to be renewed in the spirit of my minde, that being so cleansed from all filthinesse, both of flesh and spirit, I may attaine unto perfect holinesse in thy feare, through our Lord Iesus: in whose name I commend vnto thee my Petitions, and for whose sake thou hast promised to deny nothing to thy Seruant. So be it: Amen.

O Lord increase my Faith.

A Preparation to the Receiving of the holy Communion of the Body and Blood of IESVS

CHRIST.



ADAM, the first man, was forbidden to eate of one fruit, which was forbidden to be mortall, and hee did hasten to eate thereof. We, the Children of the second

ADAM,

A poore Mans rest. 61

ADAM, are commanded to eate of the liuely and sauing fruit, the Body and Blood of Christ, to our saluation; yet, how slacke are we to prepare vs thereunto, and to partake thereof?

The first step therefore of true preparation thereunto, is to seach the Scriptures, who teach the Mystery of this holy Communion, and the institution of the same, as also the signification of the outward signes, which are Bread and Wine; the things signified, the Body and Blood of Christ shed for all beleeuers: the end of the receiuing whereof, is to retaine the remembrance of the Death and Passion of Christ, which he suffered for our sinnes.

By the true receiuing of this Sacrament, wee are vnited vnto the loue of God, in, and by the death of Christ, the second ADAM, being separated from him by the fall of the first. Wee are made heires by adoption of eternall saluation, in and by, and with Christ, which wee lost in, and by ADAM.

The true receiuing of this blessed Sacrament, must be in sincerity, with a repentant heart, and faith vnfained.

And because it is nnt provided for sinners (who comming thereunto vnwor-

shily, receive their owne damnation) we must before we repaire therennto, cleanse our soules from all sinne: which cannot be done without diuing into our owne soules, with an impartiall search, to find out our sinnes. Therefore, saith the Apostle, *Let a man try and examine himselfe, before he presume to come to this holy Table, &c.*

It is not fit that wee should come to this holy Banquet abruptly, as men doe to their ordinary feasts, where they Pharisaeically and ceremoniously will wash their hands before they eate; but to this most holy Supper wee are not to come without inward washing of the soule from sinne: for if washed hands prophane the meat for the belly, how much more an vnwasht heart, this sacred Sacrament, the food of the Soule? Inward examination, impartiall accusation, and an absolute condemnation of our selues for sinne, is the best preparation to this holy Table. For he that looketh into, and examineth the hidden prophane-nesse lurking in the heart, cannot, but (vpon due view of the same) accuse himselfe of deepe disobedience to God, which deserueth death. Finding this, he cannot but iudge himselfe worthy to be rejected.

reieſted from the communion of Saints, and ſo condemne himſelfe, that hee bee not condemned of the Lord: for he that confeſſeth his finnes to God, couereth them: and he that couereth to hide them, increaſeth them. Therefore the Apoſtle wiſſeth all men to *try and examine themſelues*, which importeth repentance, and ſo to eate.

This caueat is no inhibition, but a terriſying of the ſoule, not to preſume to come to this holy Table, without purification and ſanctification.

Herein doth the Lord Ieſus diſcouer his wonderful loue towards vs, who before he inuites vs to come to this Table to eate, doth inſtruct vs how we ſhould come, and how we ſhould feede. He layes not this Table to ſnare vs, as ABSALOM did AMNON: and yet forewarnes vs, that there is danger in receiuing it, namely, with polluted hands, with hands full of bribery and extortion, to take it with lips deſiled with blaſphemy, curſing, and lying; to put it into a ſtomacke gorged with drunkenneſſe and gluttony, and with a heart making no difference of the Lords Body.

We muſt therefore lay aſide all our old finnes, and put on the new man, a
Righ-

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Righteous, a Holy, and Christian conversation and disposition. Wee must be holy and heavenly-minded towards God, we must be louing to our Neighbours, slow in taking aduantages, or renewing wrongs; we must bee lowly and little in our owne eyes, meeke and sober in all our actions.

And because things of so wonderfull value are here exhibited and offered to the worthy Receiuers, we must consider who we are, how we are cleansed of our spirituall Leprosie, before wee presume into the company of the Saints to communicate. We must consider well, whether vpon tryall made, as afore is said, we can assure our selues that we are of the number of those, to whom these holy things doe appertaine. For who so is prophane in his person, and an vn sanctified Creature, let him forbear to come to this holy Table, & let him first vse the meanes of better assurance: namely, repentance for his sins, amendment of his corrupt and sinfull life: let him vse often zealous prayer to God, for remission of his omissions and transgressions: let him craue the assistance of his holy Spirit, to assist him in the beating downe, and mortifying sinne in him,
and

and that his Heart and Conscience may be sanctified. And when he is cleansed, let him shew himselfe to the Priest, his Pastour, and let him take knowledge by his outward Confession of his inward Contrition, not by particularizing of his sinnes, but by manifesting his repentance; and then in all reuerence, let him come to this holy Table, let him eate the Bread, and drinke the Blood of that Lambe, that taketh away his sinnes, and will present him pure vnto the Lord.

The Lords eye is pure, and can abide no wickednesse. The Sacrament is holy; touch it not rashly. If thou haue not on the wedding Garment of sincerity, come not: the Lord will finde thee out, and thrust thee forth of his presence, among the vnbeleeuers, whose portion shall be with the Deuill and his angels.

Let vs therefore search and examine our wayes, let vs lift vp our hands with our hearts vnto God in the Heauens, and feed on this holy mystery, the life of our soules, in remembrance of Christs death, vntill his second comming.

O Lord increase our Faith.

A Prayer to be said at the
receiuing of the holy
Communion.

Oh, most gracious Lord God,
mercifull and louing Father in
Iesus Christ my Redeemer, in
whom thou art also my Father by A-
doption, in, and by thy Sonne: my
soule, O Lord, which was lost in A-
dam, bought and redeemed by the death
and Passion of Iesus Christ, doth
earnestly long, and entirely desire to
bee more and more assured, that I am
fully and really vnitied vnto thee a-
gain in him, and therefore I doe hun-
ger and thirst to partake of those
meanes, whereby that sweete and
precious vniou may bee confirmed in
mee: Increase my knowledge more
and more of thy sauing truth, reuea-
led vnto vs in thy word, and increase
my faith to beleue what thou hast
taught for our saluation: let mee take
perfect and assured hold of my regene-
ration wrought in mee by Baptisme,
the

the seale of thy promise set vpon mee,
when I knew not thy Law; whereon
as I promised to forsake sinne, and
cleaue vnto righteousness: so (Lord)
let the operation of thy holy Spirit
then promised, worke in my soule a
true detestation of the works of darke-
nesse, and loue vnfained to thy celesti-
all and diuine light. And for that
thou in Christ hast left vnto vs a se-
cond seale of thy loue, and our adop-
tion, the sacrament of the Body and
Blood of that immaculate Lambe, who
for a remembrance of his death, and our
free adoption by him, instituted the
same at his last supper with his Disci-
ples, and commended thy Saints, dis-
persed thorow the world, through all
generations, to this day, and for ever,
to the end of the world, to communice
of this holy Sacrament, in com-
memoration of that high and most pre-
cious Sacrifice, the offering of the
Sonne vpon the Crosse for our redemp-
tion and atonement with thee: And
therefore, most louing Father, I come
in the name of him, thy Son, not of my
selfe presuming, but in all humblenesse;
through his merits, vnto this holy
Table, to partake with the rest of thy
Saints

Saints by adoption, here at this time gathered together, of this holy and heavenly banquet; humbly begging at thy hands for his sake, that it may please thee to prepare my heart, which of it selfe is not onely dull, but prophane: teach me, being of my selfe not onely ignorant of that sacred Mytery, but too much knowing sinne: Sanctifie me by thy holy Spirit, who of my selfe am not onely corrupt, but wholly prone to euill euermore, and consequently unworthy to eate at this holy Table, to partake of thy loue so unspeakeable: Oh forgive me, Father, & in thy Christ here represented vnto vs, ingraft in mee a liuely assurance that my sinnes are done away by his Blood: giue mee faith to beleue in him, who by faith is made ours, and we in him, thine by adoption: elected euen of thy free mercy, and made heires with Christ Iesus of eternall glory: whereof this holy Mytery is the most assured pledge: Oh make mee a worthy partaker of so precious a benefit.

And for that sinners, Lord, are not admitted to this sacred Banquet of lasting food, where shall I appeare, whose sinnes draw downe from hea-
 ven,

uen, him, whom thou most dearely lo-
uedst, and betrayed him to the Crosse:
how then shall I presume to appeare
in this holy assembly, appointed for
the Saints onely: a Table of sancti-
tie, whereof none partake, but such as
are free from sinne? Who then (Lord)
dare presume to eate of this Bread, or
to drinke of this Cuppe? onely those
whom thou hast called, who though
sinners by nature, yet are they thy
Children by Grace, and so their sinnes
are not imputed vnto them, for whom
Christ by his death hath satisfied;
(apprehended by faith, shewed forth
in newnesse of life) and wrought in vs
by his righteousness, in whose name
accept mee (good Father,) and let the
garment of his innocency couer my
sinnes, and so let mee come to this holy
Table. And as a new man, shaped in
holinesse and righteousness, let mee,
euermore henceforth walke before thee
and more delight in thy Commande-
ments, then in any, or in all worldly
things: let mee by thy power bee pow-
erfull ouer Satan: let his instigations
neuer prouaile in mee, and let all cor-
rupt affections dye in mee, and let mee
wholly dye to sinne, and liue to righte-
ousnesse.

ousnesse and true holinesse.

And for that I liue among men of diuers dispositions, giue mee grace to loue all, but to conet to conuerse onely with such as are thine, as neere as I may: to reuenge mee of none, but to forgive all wrongs and iniuries, and so farre to forget them, as I may liue by and endeauour to doe good vnto all, especially to such as are of the Communion of Saints. And enlighten mine vnderstanding more and more, that I may see and consider alwaies mine owne weakenesse, wants, and imperfections, that I may so much the more beare with others, by how much I cannot but confesse I come farre short of my duty to thee: whoso offendeth mee most, I offend thee much more. And therefore, good Father, frame in my heart loue vnfained, true patience, and liuely obedience. Leave mee not either to the dullnesse, perversenesse, or pride of mine owne nature, or to mine owne corrupt will: make mee little and lowly in mine owne eyes, and giue mee humblenesse of spirit, and indue mee with all heavenly vertues, that I may resemble my first estate of innocency, and let my present estate of grace

grace come neere to resemble thy dearest children: yet, thy selfe, who as thou forgavest vs in him, that was Lord of all, and for vs became as a Servant, and by his blood washed away our sins, offering his most innocent body, a sacrifice for our sinnes; whose rent body and spilt blood being here represented unto vs by bread and wine: I doe most humbly pray thee, that we may be accepted worthy receivers of his true Body and Blood signified thereby, and that we may feele even instantly, a renewing of our mindes, our hearts to be changed from all corrupt affections, and our soules swallowed up with the due contemplation of this most sacred Mystery, wherein thou giuest vs not onely thy visible creatures of bread and wine, to refresh our weake bodies, but thine owne Sonne, to saue our soules and bodies. Oh, who is worthy to open the Booke of this so high and so heavenly a Mystery? not the worldly wise, nor the great learned, nor the most glorious in the world, onely the poore in spirit, the humble and meek, such as truly hunger and thirst for their Salvation, in and by Christ. They onely aske, take, and knocke,

knocke, they receiue knowledge and finde mercy: and they are accepted into this heauenly society, seeing yet but in part, knowing yet but in part, feeling yet but in part, receiuing but in part, glorying but in part, & where they yet praise thee, they prayse thee but in part. But thou hast promised, that wee partaking of thee in this life, after this life wee shall fully enjoy thee, in, and by Christ in the heauens: to our euermlasting comfort, to our inestimable glory, and endlesse praising thee in him, whom here wee see by the eyes of our Soules in faith, on whom wee depend in faith, and of whom wee here partake in faith; which faith (O Lord) increase more and more for ever in vs all. Amen.

A Thanksgining after the receiuing of the holy Communion.

Iesus Christ our true Soueraigne
and eternall Sacrifice, thou art seated
at the right hand of God, vpon the
Throne of Maiestie in Heauen, having
the

the administration of all goodnesse to come, and of the true Tabernacle which is not made by hands.

Thou entredst once (by thy precious Blood) into the holy places, and hast obtained for vs eternall Redemption, by sacrificing thy selfe vnto thy Father, to cleanse our consciences from all dead workes, to the end we might serue the liuing God.

We giue thee thanks with all our hearts, because by willing obedience to thy Father, thou didst suffer a most ignominious death on the Crosse, for vs poore, miserable, and wretched sinners, and hast instituted this blessed Sacrament for an eternall memory of thy faithfulness, and fauour on our behalfe, leauing it likewise as an earnest-penny, seale, or testimony, for the remission of our sinnes.

Thou hast called and brought vs to the Communion of this wonderful feeling, to the end that we might refresh our hungry soules, languishing and thirsting after life everlasting.

O Lord my God, great is thy loue, thy mercy vnerpressable, and thy grace vncorruptible. Thou despitest no persons, comming to this Banquet,
except

except they exclude themselves, or intrude thither unworthily.

If any one doe hunger or thirst, here hee is fully satisfied: such as are in need, may here finde the riches and treasures of Life: the desolate, here meete with comfort: the sicke, here finde Physicke, and health for their soules: such as are ouer-laden with their sins, are here disburdened in their consciences, and other which are assailed by Death, doe here meete with life that cannot bee molested. Helpe vs then, O good God, that this blessed Sacrament, which we haue receiued, may auaille vs to our saluation: and that hereafter we may attaine the fulnesse of our hope, without any waivering, because thou art faithfull in all thy promises, and let vs care one for another: giue vs grace to loue all, but conet onely the societie of such as either may stirre vs vp more and more to godlines, or that we may win them to more knowledge of, and obedience to thee, and that we may in a holy and heauenly vnion often assemblie our selues at this holy and sacred Banquet, comforting one another in thee, hopefully looking for thy blessed appearance

in

in the clouds for our full and final redemption. Amen.

Lord increase our Faith, and renew a right spirit within me.

A Motiue to the Prayer following, against Temptation.



Orasmuch as no man is free from Temptation; it is a necessary exercise for the Children of God to pray daily to be strengthened against the same, for if the Deuill spared not to tempt Christ, *Mat. 4. 1, 3. Mar. 1. 12, 13.* he cannot but tempt vs. And as he began with Christ, knowing him to haue long fasted, and deemed him so desirous to eate, as he would haue done anything to haue had Bread, as *Esau* longed for his Brothers pottage. And as he himselfe in the beginning fell by
am-

ambition and vaine-glory, he thought it had beene the humour of Christ likewise, to desire terrene glory : according therefore to these two occasions hee tempted Christ, to accept of both, or either of them. But hee had no advantage against Christ, but findeth man of another inclination, wholly and altogether corrupt ; and so prone naturally to sinne, as there resteth in all men some peculiar humour, and a kinde of priuate and commanding sinne, which so farre commonly ouer-ruleth the affections, as whensoever it offereth it selfe, it easily draweth consent euen of the whole man, as NABALS couetousnesse, whom the rich doe imitate, who although they might bee free from all other sinnes (as they cannot bee) it were sufficient to condemne them : some are wholly overcome, and make drunkennesse their whole delight, some bribery and extortion, some whoredome, some wantonnesse. And these and such like sinnes are, as it were, the Bailiffes and Stewards of the houses of mens hearts, which whoso embraceth, and holdeth them so deare, as he will not endeavour to be freed of them, is not the Childe
of

A poore Mans rest. 77

of God. And therefore this prayer following may be vsed of all men to that end, although he would be ashamed to confesse it before men. God already knowing it, his confession to him shall more and more make a way for repentance, and obtaine strength to resist the Deuill in his temptation, who obseruing our inclination, bending his temptations accordingly: and hauing wonne but the outer ward of our hearts at the first, a bare consent; he then will visit oftner, vntill he haue made custome so strong, as it becommeth an habit, or as it were another nature: So that a man may as well endure the plucking out of his eyes, as the shaking off of that accustomed sinne. And therefore it behooneth al men to be warchfull against Satan, and to resist him by Prayer.

F

A

A Prayer against Tēptations,
 especially fit for a man that
 findeth in himselfe a continuall
 strong inelination to any
 particular sinne.

O Gracious God, and most louing
 Father, who in the beginning
 didst create man to thine owne
 image and likenesse, in all sincerity,
 and didst place him (in the holy estate
 at his innocency) in the sweet Garden
 of all heauenly and earthly delights,
 and in thy super-abundant mercies
 didst ordaine all thy creatures in Hea-
 uen and Earth to doe him seruice: O
 what was man, that thou hadst such
 respect vnto him? And yet how sud-
 denly (Lord God) did hee fall from
 that estat of originall grace? how
 grossely did hee disobey, and rebell a-
 gainst thy will reuealed vnto him? By
 whose fall all corruption entred, where
 before was nothing but sanctity: by
 whose corruption the Earth became
 corrupt, and all things in the Earth
 began to disobey him for whom they
 were created, as hee disobeyed thee by
 whom

whom hee was created. And by his transgression, all that haue proceeded of him by a lineall originall pollution, haue all defiled their waies, and all men by nature are likewise so farre tainted with that first offence, as infinite offences are bred in euery man by that offence: as I, for my part (good Father, against whom that first sinne was done) doe acknowledge, that I feele the force of that originall corruption, working so strongly in mee, that I cannot but accuse my selfe to bee the most vile, and unworthiest of all Adams issue: for I cannot otherwise iudge of my selfe, when I looke into, and see, and consider what I am, and here I am inclined to sinne, I cannot but confesse, what I cannot hide from thee, who seeest the most secret and most couered thought of the heart, much more then the deeds of darkenesse, which I commit, to whose all seeing eyes the darkenesse and light are all one, and therefore findest out all my sins, whether they be in thought, intent, or action. And although euery sinne bringeth death, yet is there a promise vpon repentance, that they shall bee forgiven. But (Lord) among many sinnes re-

maining in mee, thou seest one princ^{al}
 al, and as it were, a raigning and com-
 manding sinne in mee, whereunto I am
 drawne by the continuall violence of
 that neuer-ceasing aduersary Satan,
 who worketh my more corruption, and
 by my corruption, polluteth mine af-
 fections, and mine affections breed so
 strong an inclination to that odious
 sinne, that I am weake to performe
 what thou comundest, and strong to
 effect what thou forbiddest. Therefore
 (good Father) kill all, and especially
 this sinne, that hangeth so fast on mee,
 that it raigne no longer in mee: for I
 feele it a heauy and loathsome burden
 vnto my soule, which I cannot shake
 off, as of mine owne power, but by the
 speciall working and strength of thy
 holy Spirit, who worketh true repen-
 tance. O worke true repentance in mee,
 and make sinne more and more loath-
 some vnto mee: for thou seest (Lord)
 that I commit all sinne, as it were a-
 gainst my will. Giue me therefore pow-
 er to biddie all my corrupt affections;
 the consideration whereof grieueth
 mee, and a heape of feare possesseth my
 Soule, despaire presenteth it selfe be-
 fore mee, which would utterly deuoure
 all

all hope of reconciliation with thee, did not thy word & promise finally assure mee, not onely of free pardon for all that is past, but of power also to withstand Satans future assaults, in the blood and merits of Christ Jesus thy Son my Saviour, yet not without my true and serious repentance, which also is thy gift. O worke in mee true repentance, giue mee grace to withstand all temptations. And although I shall neuer so mortifie my corruptions, but some dreggs will remaine, and breake forth, yet kill the strength of this and all other sins in me, that I may be able truly to assure my conscience, that what I would doe, that I do not; & what I would not, that I doe: that thy free fauour and loue in Jesus Christ, working in me, for me, and by my faith, obedience, and a renewed heart, may worke and preuaile in mee, to the withstanding of the tempter and his temptations, suppressle my corruptions, and their fruits, and make mee to become more and more holy by the imputed holinesse which to thy Sonne, by promise, is mine: to whom with thee and the holy Ghost be ascribed all honour and praise for ever, Amen.

Lord increase my Faith, and giue mee true repentance for my sins, and power auermore to resist them.

A Prayer for a prosperous Iourney.

O Lord, in whose hands all things and all men are, the Guide and Protection of all that beleue and come vnto thee, I come (Lord) vnto thy diuine Maiestie, begging at thy hands pardon for my sinnes, which I doe confesse to be very great, and worthily may pull downe a great and weighty burden of thy Iudgements vpon mee, and nothing can truely prosper with mee, vntill I be reconciled vnto thee in Christ, in whom thou art so well pleased, as whoso in him commeth vnto thee, neuer departeth emptie of some blessing or other: and therefore I now, good Father, vnder thy fauour, by thy permission and fatherly furtherance, intending to take my Iourney, doe beseech thee to pardon my sinnes: and grant that before I betake mee to my trauell, I may feelee in my conscience
liuely

truly assurance that thou hast forgiven
mee, and that I am reconciled vnto
thee, and at peace with thee, that so
I may bee assured, that as thine holy
Angell went with the servant of Abra-
ham, and prospered his iourney; as an
Host of Angels were present with
Elisha, to defend him from the King
of Aram, and as thine Angels comforted
and conducted Iacob in his iourney: so
thou wilt send thine Angels with mee,
that they may take charge of mee, con-
duct mee, guide mee, and prosperously
speede my iourney, and giue good suc-
cesse vnto the occasion of my travels:
for I doe confesse and acknowledge,
that it is not in the wisdom, the art,
power, or prouidence of man, either to
preuent the dangers, which in diuers
manners doe lye hid and concealed
from the wisest, till they fall; neither
to performe his iourney, or to accom-
plish the occasion of the same prospe-
rously: and therefore, vnlesse thou maiest
be pleased to assist mee with thy grace,
to support mee with thy hand, to de-
fend mee in thy mercy, to blesse me in
thy loue, and in thy prouidence to com-
fort mee: I cannot but confesse, that my
iourney cannot bee prosperous, my selfe

in body or soule safe, nor the businesse
 whereabout I goe, come to good effect.
 Sith therefore, good Father, thou hast
 made vnto all men that come vnto
 thee, an assured promise, that thou wilt
 neuer faile, nor forsake them, but wilt
 command thine Angels to take charge
 of them, that nothing shall hurt them;
 and that thou wilt bee with them in the
 way they ride or goe, in the house where-
 in they rest, or refresh them, and wilt
 enable them to performe that which
 they intend, better then they haue ei-
 ther skill or ablenesse: blesse mee, I be-
 seach thee, with such wisdome, will,
 power and discretion, as I may so per-
 forme my iourney, and the occasion
 thereof, as may bee to the discharge of
 my dutie to thee in true obedience, to
 man in a good conscience, and to my
 selfe in a due regard of the reliefe of
 mee, and such as thou hast giuen mee:
 and withall, most gracious Father,
 sith that thou hast ordained thy Crea-
 tures to serue to my vse in this my
 iourney, blesse them (I beseech thee)
 with strenght) and power to performe
 the seruice for mee, which the necessitie
 of my iourney requireth, that my iour-
 ney being ended, and my businesse duly
 effected,

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effected, I may retorne the praise and glory to thy most holy name in Christ: to whom with thee and the holy Ghost be ascribed all honour, power, glory, and dominion for evermore. Amen.

Lord increase my Faith, and prosper my Iourney.

A Motiue to the Prayer
following against
Enemies.



It is the nature of carnal men to hate their Enemies, and seeke all meanes possible to bee reuenged of them: wherein they offend the Maiesty of God, and make him their enemy: and he hath said, *Vengeance is mine*, Rom. 12. 19. And therefore we must take heed, we take not the office of God vpon vs, in taking reuenge of our Enemies, either by our owne sword, or by any sinister meanes, but to appeale vnto the Christian Magistrate, who beareth the sword to right the wrongs done vnto

his Children. Wee must leaue the reuenge to whom it belongeth, and seeke to be, & to continue at peace with God, without which no Creature can bee at true peace with vs. And being reconciled to him in Christ, we shall not need to feare our Enemies, for he will make our Enemies to feare vs, as hee made *Esau* to feare *Jacob*, *Genf.* 35. 5, 6. If we walke in his Commandements, and obserue his Lawes, among many other blessings, *we shall chase our Enemies, and they shall fall before vs*, *Leuit.* 26. 7, 8. *Deut.* 11. 23, 25. and 28. 1, 7. And hee will deliuer our Enemies into our hands, if it be expedient, or our cause being heard before the Magistrate, hee will giue censure with vs, and make vs to reioyce ouer them that would triumph ouer vs. And therefore in these crosses of Enemies, wee must flie vnto God by Prayer, as *Dauid* in many of his Psalmes sheweth himselfe to haue done, and especially in the 35. Psalme. If therefore thy cause be iust, and thou be vniustly pursued, feare not, for God will not faile thee, nor forsake thee.

A Prayer

A Prayer against the power
and practice of Enemies, who
slander and pursue a man, either
without a cause, or in a mat-
ter which he cannot
reconcile,

I Incline thine eare, Lord, vnto my pray-
er, & hearken mercifully vnto my com-
plaints, for thou seest how man intendeth
mischiefe against me; many lay snares
for me to catch me, that they may take
me, and so deuoure me, but thou art my
trust, I will not feare what man can
doe vnto me: yet, good Father, iudge and
reuenge my cause, let them not triumph
ouer mee that hate me without a cause:
say I, without a cause? yea, Lord;
without cause committed against them,
vnlesse thou calling to minde my sinnes
committed against thee, dost stirre
them vp to be instruments of thy wrath
against mee: so am I indeed inexcus-
able, for I doe confesse, that I haue
transgressed thy Lawes, I haue done
euill in thy sight, but to these men (Lord)
what haue I done? my conscience is
cleare of all desire to offend them: and
there-

therefore, Lord, let their malice come to an end, if not, Lord, giue me Faith in thee, and patience to indure them for thee, whom indeed I haue offended. They trauell in mischief, thou art mercifull; they conceiue wickednesse, and bring forth lyes, but thou art righteous; the God of truth; my defence is in thee, and therefore, though they digge pits for mee, they shall fall in themselves, and be taken in the same that they themselves haue laide. Their mischief shall returne vpon their owne head, and their cruelties vpon their owne pates, although in their pride and malice they boast themselves, as if they had already destroyed me. Up, Lord, therefore, and defend mee, let them not preuaile against mee, rather let them relent or perish. They thinke in their hearts, as it seemeth by their insolence, they shall neuer be remoued, and thou seest it; thou beholdest their wrong done vnto me: take my cause therefore into thine owne hand, for thou iudgeth right, and helpest such as suffer violence. Oh, breake the arme of the wicked and malicious, who bend their Bow, and make ready their Arrows vpon the string,

that

that they may secretly shoote at them
which are vpight in heart: they shoote
out their sharpe and malicious accusa-
tions, bitter swords, and slanders
against mee: yet, Lord, of thy mercy it
is, that though they hit mee, yet they
wound mee not deadly, their hatred
and malice tendeth but to the hurt of
my body, not being able to touch my
soule: and therefore, if they should pre-
uaile, their conquest were small, but
my ransom is their owne ruine: curbe
them, good Father, and bridle their
wicked deuices: set mee at libertie,
whom these wicked men would hold
for euer snared. I rest vpon thy pro-
vidence to bee defended: I seeke not
reuenge against them: vengeance is
thine, thou wilt reward: but were I
inclenable to reuenge, they are more
mighty then I, more carnally politicke
then I, more befriended of the world
then I, and yet as Elisha said vnto
his Seruant, there are more with me
then with them: for thou pitchest an
hoast of Angels about such as are
thine. Therefore, I will neuer feare
what these men can doe vnto mee, ei-
ther by fraud or force, openly or secretly:
for thou who iudgeth rightly, wilt
turne

turne all their malicious deuices to worke for my good, and their owne confussion, as thou didst end the malice of hatefull Haman, against harmelesse Mordecai. Wherein thy prouidence brought it to passe, that hee was snared that laid the gin, and fell into the pit hee made for another. Therefore, good Father, I will rest me vpon thy prouidence, and relpe vpon thy mercies in Christ, in whom all things shall worke together for my good, as did the selling of Ioseph by his Brethren, his Mistresses false accusation, and his wrongfull imprisonment, all which together wrought to his high aduancement. Euen so, Lord, let all things worke to my conformation, and consolation in Christ: Heare mee, oh heare mee, lest they reioyce ouer me, and when my feete slip, they reioyce and extoll themselves against me.

○ Lord increase my Faith, and weaken mine Enemies.

A Prayer

A Prayer of the Flocke, for their diligent, painefull, and faithfull Pastor.

O Most bountifull and great God,
how gracious hast thou bene vn-
to vs, in lending vs a good and
godly Pastor, according to thine owne
heart, who is able and willing to in-
struct vs with knowledge and under-
standing, and to deliuer vnto vs faith-
fully thy holy Word, one, who is suffi-
cient to resolute vs in our doubts, and
to comfort vs in our calamities, to re-
call our wandrings, to instruct our ig-
norances, and to goe before vs as a
guide in the way that leadeth to sal-
uation: O Lord, thou hast not so dealt
with all people, neither is there any
desert at all in vs, for which thou
shouldest bestow on vs such a fauour.
If thou hadst still left vs in our natu-
rall darkenesse, and hadst suffered vs to
be perpetually plunged into that regi-
on of the shadow of death, in which we
late of our selues, it had bene but in-
justice in thee euen utterly to haue forsa-
ken vs. O Lord, make vs thankfull,
and

and quicken vs vp, that wee may euen fill our mouthes with the praises of thy name, who hath caused the light of thy Gospel thus to shine amongst vs, to our exceeding great comfort. O make vs careful and diligent to walke while wee haue light, that wee may be the Children of light, and to beware how we receiue thy Word in vaine, or neglect so great saluation: let vs euer remember, that to whom much is giuen, of them there shall bee much required, and that our finnes shall bee the greater, and our iudgement the more heauy, if we make not right vse of this thy mercy. And concerning the Watchman, whom thou hast appointed ouer our soule, wee beseech thee to enlarge his heart, to increase his gifts, and to replenish him yet with a fuller measure of thy Grace. Giue him (O Lord) the true zeale and spirit of Paul, that he may with all boldnesse of speech giue vnto vs thy Gospel, and publish euen the secrets thereof, for the edifying and comfort of our soules. Make him powerfull in the holy Scriptures, like Apollos, that by the power thereof hee may both conuict our consciences, and stoppe the mouthes of all gaine-

gaine-sayers. Prowe into him thy
holy Spirit, the word of wisdom
and knowledge, that hee may rightly
iudge of our estates, and understand
what things are most expedient and
necessary for vs, and so may speake
to our consciences, finding vs out in
our speciall finnes, and directing vs
in those holy courses, from which
wee haue chiefly strayed. Let his
swords picke our hearts forward,
that wee may not be hardened through
the deceitfulness of sinne. Make
him firme and constant in the best
courses, that hee may not be as a Reede
shaken with the winde, but as a sure
foundation, that by his perseverance
in good woorkes, our hearts may be the
better established. And wee beseech
thee (O Christ) who commandest the
Starres, and holdest them in thy right
hand, to defend him from unrea-
sonable and euill men, and from
the wrongs and iniuries of the wic-
ked enemies of thy truth: for doubt-
lesse, men of corrupt mindes will re-
sist the Truth with all their power.
Therefore (good Lord) blesse his la-
bour, to the calling and conuerting of
those, which are elected vnto saluation.

Make

Make our hearts flexible to yeelde true obedience to thy Word deliuered from his mouth, that wee may receiue it, not as the word of a man, but (as it is indeede) thy word, and make it also effectuell in vs, that wee may not onely bee professors and hearers of thy holy will, but also practisers and continuall performers of the same. And teach vs to reuerence him, wee beseech thee, and to loue him for his profession and workes sake, not sparing our goods to relieue him, knowing it is a small thing for him to reape our earthly things, who soeuerth as amongst vs spiritual food for our soules. In all our Supplications make vs mindefull of him without ceasing, that his studies may bee directed, his endeauours guided, and his labours in thy worke blessed, to the glory of thy holy Name, and the saluation both of him, and vs which heare him: All which wee humbly and earnestly begge at thy fatherly hands, for thy deare Sonnes sake, who hath ordained Pastors and Teachers for the gathering together of his Saints, and who is the Supreme and Soueraigne Bishop of all our Soules: to whom bee all praise, honour,

now and glory, now and for evermore.
Amen.

O Lord increase my Faith.

A Prayer for the true obser- uation of the Commande- ments of the Lord.

Omnipotent, and everlasting God,
Maker of Heauen and Earth,
who hast from the very beginning
promised to be our Lord and our God,
our Fortresse, our Buckler, & Defence,
our Castle & Refuge, who hast brought
vs with a mighty and strong hand,
with an out-stretched arme, out of the
land wherein we were strangers, and
liued in bondage (vnder the yoke
and tyranny of Antichrist and Sa-
tan) into the land that floweth with
milke and hony, and of true Religion.
wherewith thou feedest the Soules of
the faithfull Ones, to their unspeake-
ble comfort, grant that as through thy
mercy and loue, thou vouchsafest to
bring,

bring vs into this world, and to frame
 vs to thine owne image and likenesse,
 so wee may account thee as our onely
 God, worshipping none other besides
 thee, making our selues none image of
 any likenesse, either of things aboue, or
 things beneath, nor to seeke helpe at
 the hands of any, as a God, beside thee,
 who as by thy mighty power thou
 broughtest the Children of Israel out
 of Egypt, by the hands of Moses and
 Aaron, where they were in bondage,
 and were continually oppressed with
 sundry kindes of vexations, both of bo-
 dy and minde, so thou hast vouchsafed
 to bring vs and deliuer vs from a
 greater bondage and slavery, euen from
 the power of Satan, vnder whose
 tyrannie wee rested, and now escaped
 not by any other policie, strength, or
 power, but by the blood-shedding of
 thine onely Sonne, Iesus Christ, who
 took upon him the death of the Crosse
 for our sakes, to bring vs from darke-
 nesse (wherein wee walke according to
 the will of the flesh) vnto the true know-
 ledge of thee againe, and to redeeme vs
 out of the bondage of sinne, into the land
 of righteousness, from blind ignorance,
 to the bright shining Day-starre of thy
 heauenly

heavenly Will, who art not onely a most
louing and a most gentle Father, but
also a most sharpe punisher and reuen-
ger, who art not onely desirous that
wee should come vnto thee, but art also
most iealous ouer vs, lest wee should
seeker or folloew any other gods besides
thee: yea, in all our afflictions and
troubles thou wilt that wee seeke onely
thee: and being relieved, to attribute
the onely meane thereof vnto thy selfe,
whereby thou hast promised to bee mer-
cifull vnto thousands that loue thee,
feare thee, seeke thee, and truly take
hold of thee, as their onely God: and
again, threatnest vengeance on the
third and fourth generation of them
that hate thee, and folloew strange
gods, neglecting thy Command-
ments: O God, vouchsafe that we ne-
uer put our feete towarde any strange
gods, appeare their helpe neuer so like-
ly and plentifull, but that it may both
now and euer continue in our hearts to
confesse both in word and conuersation,
that there is none other gods besides
thee, who art a most gracious and lo-
uing Father. Haue mercy vpon vs, O
Lord, haue mercy vpon vs, and so
vouchsafe to direct vs in all our do-
ings,

ings, cogitations, and words, as we
 may alwayes, and, in all things, fulfill
 thy will, without taking thy most holy
 and most glorious Name in vaine, by
 blasphemous speeches, dishonouring
 the same: keepe vs, most louing Fa-
 ther, not onely from the most detesta-
 ble sinne of perjury, whereby thy holy
 Name is often defaced, and as it were
 troden vnder foote, as in making it
 the author of abominable falsehoods
 and lyes; but from all frivulous and
 vaine oathes, which to the great grieve
 of thy Childzen, and dishonour of thy
 Name, are most vncomely in the
 mouthes of such as vnreuerently and
 rashly vse it even in common speeches,
 without any vrgent cause, whereby
 they fall into the most hatnous sinne
 of taking thy most glorious Name in
 vaine: O Lord forgive vs, and grant
 that we may vse such a reuerent man-
 ner, and godly order in tryall of mat-
 ters in controuersie, as we may be al-
 wayes true hallovers, and not abu-
 sers of thy Name therein. And foras-
 much as thou within sixe dayes didst
 finish all things in the beginning, and
 in the seventh day didst rest from the
 same labour, commanding vs to ob-
 serue

Woman my

Woman

John

keene the sanctification of the same for
 euer, and to rest from all labours, tra-
 uels, and worldly busineses, and not
 onely our selues, but our Seruants,
 Oxen, Asses, and such like: Grant that
 we may not onely lay aside all worldly
 cares and busineses on the Sabbath
 day, but may in all things sanctifie
 and keepe it holy with godly exercises,
 diuine Prayers, and heavenly Medita-
 tions, with diligent regard to the a-
 uoyding of all pastimes, foolish and
 uncomely exercises, and vnlawfull
 practices, whereby oftentimes, the af-
 fection being moued to impatience,
 pouereth forth choler, to the dishonou-
 ring of thee. Let our conuersation bee
 altogether modest, mortifying our
 owne desires, wholly applying our
 selues, not onely on the Sabbath day,
 but all the weeke; yea, all our whole
 life, to the seruice of thee, to the honou-
 ring and glorifying of thy Name, to
 the benefit of our soules, profit of our
 Neighbours, and due reuerence to our
 Parents, whom thou hast comman-
 ded vs to honour, loue, and obey, as the
 instrument of our beginning, thou
 being the workman. Grant, Lord, that
 we truly and vnfainedly reuerence
 them,

them, as thou wiltest we should, that we may long continue upon the earth, not in the number of carelesse and disobedient Children, in whom resteth no thankfulness for so great benefits had and receiued at the hand of their Parents, from whom thou hast said, thou wilt withhold thy blessings, and altogether deprive them of their libertie of living. But grant that we may so order our selues by thy grace, both to them and other our Superiours, that we may receiue at thy hands many good gifts, and length of dayes here, according to thy promise in Christ.

Let it likewise please thee (O Lord) to continue thy blessings in and upon vs, that it may goe well with vs all the dayes of our lines: take from vs (Lord) all desires of reuenge, all rancour, hatred, and malice, lest the Deuill (who readily stands to picke vs forward to a desperate minde) procure vs to slay the innocent. We beseech thee (good Lord) let not at any time such euill imaginations enter in to our hearts, lest we giuing out selues thereunto) lose the reynes of our naturall disposition, which is so inclined

inclined to wrath, that vntlesse the strength thereof be subdued, or the venomous sting thereof pluckt out by vertue of thy holy Spirit, it prouoke vs to waite opportunity to wreake our malice with violence vpon such as by small occasions haue offended vs, yea, and by little and little breake out into that height of hatred, as to prouoke vs to seeke the meanes to destroy the innocent.

O Lord, forbid it, and keepe vs from the most pernicious sinne of adultery, which being so odious in thy sight, as thou causedst to fall in one day for the same, twenty and thre thousand, but indue vs with thine holy Spirit, that we may keepe our bodies cleane and undefiled members of thee, endued with perfect sanctity, may abandon all occasions that may procure vs to offend thee, retaining a godly behaviour: which thou dearely lovest, and expelling euill concupiscence which thou deadly hatest.

O mercifull God, vouchsafe to keepe vs from taking any thing by indirect meanes from any man, whom we ought to loue as our selues; the desire whereof (good Lord) proceedeth
 often

often by scarcity and want, by pover-
ty and neede, which indeede thou art
able and willing to relieue without
any such unlawfull meanes. And there-
fore I beseech thee to grant vs a suffi-
cient and necessary portion, or else con-
stancy and vnfained hope in thee, to be
relieved in thy good time, and utterly
to detest the horrible sinne of stealing,
for thou hast promised, neither to faile
vs, nor forsake vs, calling faithfully
vpon thee in time of our necessity. And
as wee ought to beware of taking any
thing of other by stealth, so likewise
vouchsafe when any occasion serueth,
to grant vs heedfull mindes to depose
and testifie that which is truth, accor-
ding to our knowledge, without any
respect, either of greatnesse, friendship,
or fauour of the one, or the enuy, ma-
lice, or poverty of the other. And grant
that wee raise no false accusation or
slander vpon any man, but that wee
may keepe our mouthes from speake-
ing any thing hurtfull vnto others,
but to shew our selues helpfull both in
word and deede to all: and like good
men, muse and meditate afore-hand,
what wee ought to speake, not letting
the bridle of our lips loose, to babble out
that

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glory

Samuel 12 is my name and for to write of my name

that which first commeth into our mindes; and that we may content our selues with our estates, whatsoeuer thou sendest, without any vngodly desire of any thing that belongeth vnto our Neighbours. And grant vs by thine especiall grace, euermore to obserue, and faithfully to fulfill all thy most godly Commandements, in the name, and for the sake of Iesus Christ: in whose Name, as well for grace to keepe thy Lawes, as also for all necessities for body and soule, I heartily beseech thee, in that forme of prayer which he hath set downe vnto vs in these words:

Our Father which art in Heauen, hal-
lowed be thy Name. Thy Kingdome
come. Thy will be done in Earth as it
is in Heauen. Giue vs this day our dai-
ly bread. And forgiue vs our trespasses,
as we forgiue them that trespass a-
gainst vs. And lead vs not into tempta-
tion, but deliuer vs from euill. For
thine is the Kingdome, the power and
glory, for euer and euer. Amen.

Norden, .

A Prayer and Meditation
 concerning the continuance of
 Gods corrections; notwithstanding our continuall humilia-
 tion, and daily Prayers
 vnto him, for comfort
 and reliefe.



Father, most mercifull
 and louing in Iesus
 Christ, what shall I
 bring vnto thee, where-
 by to appease thy wrath,
 conceiued against my Sinne? If I
 should bring the sacrifice of Bulls or
 Goates, thou art not delighted with
 them.

Teach me therefore, O Lord, teach
 me what to doe, to bee reconciled vnto
 thee againe.

I haue long called vpon thee, and
 that in the name of thy most beloued
 Sonne, and finde not that I haue long
 sought: I receiue not that I haue ma-
 ny dayes desired of thee: I haue long
 and earnestly knocked at the doore of
 thy

thy mercy, and finde no entrance for my Soule.

I see, I am shut out of thy presence : I waite, and am weary, I sigh, and see no remorse ; and lingering thus in distresse, I languish vnder the burden of thy displeasure, which seemeth to be so hotly kindled against mee, as I am ready to giue ouer my suite.

For behold, Lord, my miseries are beyond measure, and my griefe groweth daily more and more, being of my selfe ignorant what to say more vnto thee, then I haue said : I know not what course to take, nor to whom to make my mone, direct me, and heare my prayers.

Thou being angry with mee, all thy Creatures seeme to bee also offended at mee, and nothing seemeth to yeeld mee comfort.

Deare Father, what shall I doe ? whither shall I flie to finde rest ? there is no rest for me, but in thee : and therefore, vlesse thou mayest bee pacified with mee, I cry in vaine, I seeke, and finde nothing; and knock, and feelee no comfort.

I haue nothing to giue thee, to redeeme thy fauour towards me, for if I

had Mountaines of Gold, if I had Ri-
uers of Dyle, or ten thousand Sacri-
fices to bestow vpon thee, it booted me
nothing, they are all thine owne.

Accept therefore the Calues of mine
vntained lips, and the simple zeale of
my sorrowfull soule, and bee at peate
with mee in the mediation of thy all-
sufficient Peace-maker, thy beloued
Sonne, in whom thou delightest: Oh
heare me for him, and relieue me in him,
without whom there can be no helpe for
my soule, no ease for my heart, no reliefe
of mine estate: neither can inward com-
fort nor outward aide appeare, untill
thou be appeased with me in him.

O unhappy wretch that I am, that
euer I offended so louing a God, that
worketh all good for them that feare
him: so wise a God, that can finde man
out in his most secret wayes: so watch-
full a God, that considereth whatsoeuer
man thinketh, heareth whatsoeuer man
speaketh, and seeth whatsoeuer he doeth:
a God most powerfull, that for sinne can
hurl downe the loftiest, and in loue can
exalt the lowliest!

O Lord increase our Faith.

A fit

A fit and comfortable Meditation,
when God seemeth
most angry with vs.

Alas that euer I offended this great
God; this God of all gods, this high
king of all kings: that God that pre-
uaileth against mightiest mortall men.

This God (alas) haue I offended,
this God haue I stirred vp against me,
and he, in recompence of my sinnes, ma-
keth all his Creatures, as it were
displeased with me also, and hardeneth
the hearts of men against me: The bles-
sings and good things of the earth hee
withholdeth from mee, and in stead
thereof, hee sendeth me a troope of euils
to afflict me.

Alas, what shall I say vnto thee,
deare Father? what course can I take
to helpe this? by this are my sorrowes
encreased, and one euill followeth ano-
ther, as waues to the Sea, I am weary
to beare the burthen of so many calami-
ties, and still I cry to mine offended
God, in hope of helpe, but my hope
quaieth, and I despaire: all my com-
forts are crossed with continuall trou-
bles,

bles, as if I were onely the man that had deserved to be punished aboue all other men.

I would yet gladly appeale vnto my God, but I feare to bee reiected againe. But shall I thinke it a fruitlesse worke, to repaire vnto my God, that of his owne accord calleth sinners to come vnto him? Is it bootlesse to fall downe before his Throne of mercy in prayer? may not mine unfained cryes at last preuaile with him, that is full of pittie?

I will frame my heart to meditate, and my tongue to vtter what may please him: though I be a Sinner, I will goe vnto him, in the Name of him that hee dearly loneth, that he may bee appeased, and looke vpon me againe in loue.

He is a God all-sufficient, and can as well behold and consider my inward faithfull desires, as hee seeth and obserueth what I haue done by ignorance or negligence, what I haue done contrary to his will.

All that I thinke, speake, or doe amisse, hee noteth and writeth it by in his remembrance, as with a Pen of Iron: Oh, why should he not also mercifully

ckfully consider, what I intend instly to doe, though I cannot doe it, who hath promised to accept the Will for the Deede?

He knoweth that I am but flesh; and what is flesh, but frailty it selfe? and what is man, but a lump of naturall corruption and frailty?

And will this high Iehouah, this God so strong and powerfull, set his face so fiercely against a sweake worke? What conquest can there be in God against a silly man?

But why reason I thus with my Maker? why, rather doe I not lay my selfe downe vnto his will? if hee will afflict me more, let it bee so: if hee will punish me further, let it be so: if hee will kill mee, let it be so; for I am his, and he will doe with mee what hee listeth: there is no reasoning against him, there is no pacification of his displeasure by Art or Flattery. It is not words that will worke my welfare with him: friends cannot defend mee from his fury, nor take mee out of the hands of so powerfull a God: no shield nor buckler can pzeuent the stroake of his Rod.

I will yeeld me therefore to his will,

I will say vnto him, Lord, doe with me what thou wilt, turne me whither thou wilt, I will waite thy leisure, till the time shall come, wherein I may see the issue of thy determinate purpose with me.

And in the meane time I will consult with thy Word, I will therein exercise my selfe, and take comfort through hope, I will refresh my dulled Spirits, with the dew of thy sweet promises, and laying aside all vaine expectation of fleshly aide, I will onely rest my selfe vpon thy protection, and in an assured resolution, I will seeke thee, being the way, wherein whoso walketh, shall at length attaine vnto perfect happinesse: the Truth, which whoso embraceth, shall neuer erre: and the Life, wherein whoso liueth, shall neuer dye eternally.

O Lord increase our Faith.

A Prayer against Despaire.

O God of mercy, forasmuch as many wayes I haue transgressed thy holp

A poore Mans rest. III

holy Precepts, contemned thee our Lord and Maker, and offended thy diuine Maiestie, greater am I grieved in minde, and stand wonderfully in feare of thine euerlasting displeasure. And although thine holy word doth tender vnto mee pardon and remission of my sinnes freely, through thy meere grace and mercy, yet haue I not grace as yet to appzehend the same: for busie is our most cruell and crafty aduersary, and doth labour to bring vs from all hope and comtozt of saluation. The onely remedy which wee haue against this our deadly aduersary, is, that wee neuer doubt of thy grace, and readinesse to forgiue our sinnes. Comfort vs at all times, especially at the houre of death, and giue vs grace to fasten all our confidence and trust on thee, and neuer to thinke my offence greater then thou canst and wilt pardon.

O louing and euer-living God, the liuely Fountaine of all grace, overflowing the whole world with the Riuer of thy Mercy: inlighten mine vnderstanding, increase my faith, that I may truly know, and assuredly beleue the Death and Merits of Christ thy Sonne, the least drop of whose most precious

clong

112. A poore Mans rest.

rious blood, shed for me, is of more efficiency and power to saue me, then all my enormities and hainous sinnes to condemne me. Looke vpon mee (O my Saviour) with those eyes of pittie and fatherly compassion, wherewith thou diddest behold Peter, after hee denyed thee, lest otherwise I despaire, and so commit the sin against the holy Ghost.

Giue mee (Lord) the holy helpe of thy sacred Spirit, that when Satan doth accuse mee, and my Conscience beare witness against mee, when the cogitations of Hell and Death doe dismay mee, when the snares of death and horrible tentations would entrap mee, when the whole World forsakes mee, and all things set themselves against mee, then strengthen mee, I beseech thee, that I forsake not thee my Saviour, and fall from hope of thy free mercy.

O comfort my heart with an inward assurance and Seale of mine Adoption in thy Sonne, in whom the forgiveness of sinnes is promised vnto all Believers. Call to memory thy holy Couenant entred into with vs, at our Baptisme, and the promise shereunto annexed: (Hee which belieueth

ueth, and is baptized, shall bee saued,) and grant that wee may euermore consider the same, to our perpetuall comfort. Amen.

A comfortable Praier against
back-sliding in Religion, and
for increase of Faith : most
worthy often to be said of
euery Christian.

O Almighty & Eternall God, which
hast in thy word commanded, that
we should be very swary of falling from
thy grace, and hast also witnessed that
the end of those which goe backe from
thy word, after they haue once knowne
the way of righteousness, will be excee-
ding fearefull : Haue mercy therefore on
me (O Lord) I most humbly pray thee,
for I finde in my selfe great weaknesse,
no power haue I of my selfe to perseuere
in goodnesse : I begin to wauer in my
iudgement, and to grow doubtfull, euen
of those things which I heretofore haue
embraced with fullnesse of persuasion :
The exercises of godlinesse are not

so pleasant vnto mee, as they haue bene,
 a strange kinde of dulnesse stealeth vpon
 mee, and I haue no such life and spirit
 in matters of Religion, as in times
 past I haue had: and to what a wofull
 passe these things may come, though
 I haue much hope when I thinke
 vpon thy mercy, yet well may I feare,
 when I looke into my selfe. I confesse
 that thy goodnesse is great, in that thou
 makest my heart within mee to smart
 for these things, and doest not suffer mee
 to runne on without stay, into that hel-
 lish and infernall Pit, in which I
 should be soone plunged, if thou
 shouldest once leaue mee to my owne
 weakenesse. Therefore (O Lord) I
 beseech thee, to quicken my dull heart,
 kindle those sparkles which are euen
 vpon quenching, and like vnto
 goe out, vnlesse it shall please thee to
 reuiue them: make strong my thoughts
 and conscience: make mee able more
 and more to see the Truth in cases of
 Religion, and to discerne things that
 differ from the same. Giue mee vnder-
 standing to know both good and euill,
 giue me also increase of zeale, that I
 may spring vp in grace, and thriue in
 godnesse, vntill I come to that measure
 to

to which thou hast appointed mee to come in Christ Iesus: let mee not in these hey-cold and deceiuing times, be carryed away with enery blast of Doctrine, through the subtilty and wiliness of those which lie in waite to beguile mee: suffer neither the cares of this vaine world, to wither and dry vp thy graces in mee, nor transitory pleasures to entrap mee, nor euill examples to misguide me, nor mine owne slothfull and heauy nature to make mee grow weary of well-doing: but make mee so to burne in loue with heauenly things, that I may not satisfie my selfe with any measure, either of knowledge or practice, but may rather still be ashamed of my selfe, that I make no better proceedings, and so may euer desire and strue to more perfection.

To this end, inkindle in mee affection more and more, by the hearing and reading of thy heauenly and holy Word, earnest praying, attentue and feruent meditation, carefull watch-
ing ouer mine owne soule, following the example of godly men, and imitating their gracious and holy conuersation.

As thy promises (O Lord and most mercifull Father) haue encouraged me thus to pray, so (I beseech thee) let it be thy gracious will to accept of these my humble petitions, which proceede from a contrite and a sorrowfull heart: so shall my soule magnifie thee, and my tongue set forth thy prayles with ioyfull lips, and that in Iesus Christ thy Son and my Saviour. Amen.

A most Christian and comfortable Consolation, and sweet resolution, what course in time of deepest distresse men ought to take: worthy of all men to be considered, to their vnspeakable comfort.

Reade and Regard.

It is a generall complaint among the distressed children of men, that great and dangerous is the tryall, to be long visited with the punishing hand of our high and powerfull God, especially not=

notwithstanding the many instant
cries, and humble petitions of the af-
flicted soule, who finding no ease, nor
feeling any comfort, but contrariwise
troubles and miseries, crosses & griefes
to increase daily, thinking himselfe vt-
terly forgotten of God, or meerey to be
hated of him: the silly afflicted soule
thus bewrapped with feare, and feeling
of his miseries, many times fainteth,
and so falleth from faith in God, to seeke
succour at the hands of mortall men,
and finding that to bee a cuppe of cold
comfort, with whom neither prayers
take place, nor endeavours pzenatic, he
then (pressed downe as vnder the bur-
den of bitter despaire of any succour) is
moued oftentimes to frame his affecti-
ons to contriue vnlawfull meanes, by
his naturall and corrupt conceit, that
his owne will and wit may shape some
course to a Hauen of more secure rest;
and so hopping the sayles of his owne
peruerse imaginations, betaketh him-
selfe to the maine sea of his vngodly de-
uises, till at the length, in stead of a hap-
py hoped Harbour, he suddenly sinketh,
and is swallowed vp in the ougly de-
uouring gulfe of irrecoverable confu-
sion. For the world, is a sea, tossing the
weake

sweake ones that sayle therein, tryeth
 the inclinacions of all, and approueth
 and condemneth, but not according to
 the right rule of Christian reason, and
 godly wisdom, but after a sensuall
 manner of false iudgment, affirmeth
 such as saile with a full fore-winde of
 prosperity here, to bee onely blessed,
 happy, and beloued of God, and such
 as are becalmed with distresse and mi-
 series, with crosses and calamities, and
 keepe not the glorious way, with the
 worldly minded, to bee hated and ac-
 cursed of him. And this swetched and
 false censure of carnall men, brings
 many sweake soules vpon the rocks of
 bitter ruine, euen when they dreame
 of a course of sweetest happinesse. For
 as David found, Psal. 49. 18. much
 more this age affordeth the experi-
 ence, that men doe praise them that
 make much of themselves, namely,
 such as swallow in the delights and
 pleasures of the flesh. But them they
 esteeme mad-men and fooles, and cast
 awayes, and accursed, that liue in a
 base, and low, and poore, and ignomi-
 nious estate, though neuer so conten-
 ted: the foolishnesse of worldly men is
 wisdom, and the true wisdom of the

poore is foolishnesse; with the worlds flatterers. And this is that dangerous Rocke, vpon which oftentimes euen the godly make shipwacke, when they consult with flesh and blood, which argueth it the safe course to become licentious, to embrace vanity, and to study the profitable and praysed arts of flattery and dissimulation, to walke the broad way to preferment, to scale the walls of wealth and estimation by fraud and force, to leape ouer iurie and lowlinesse (as dangerous blockes) and to sit in the seat of scorning the poore, with the proud and ambitious. And if the godly (such as haue professed knowledge and zeale) bee driven from their right course, by the winde of this vaine worlds Parasites, what become of such as haue no coasting Card of Christian knowledge, nor Rudder of Faith to conduct them? And if such as haue the world vnder their feet, and can crush the poore in their fist, be easily carried away from iustice and iudgement, to rapine and bribery, extortion and wrong; what a dangerous tryall is it vnto the poore and distressed man, who euen for relieuing necessities, is forced to bend his course to the

Hauen

Haue of any small comfort : yet this
 worlds wisdom censurcth, that it
 is holden hardly lawfull for the poore
 to tread the steppes of the rich to
 releue himselfe. Such an vnequall
 match there is betweene these two,
 that for strength the one subdueth the
 other without great encounter ; for
 wisdom, hee stoppeth his mouth with
 faire words, Eccles. 9. 16. Because the
 world holdeth him wisest that is weal-
 thest, and him best, that is bruest.
 The wisdom of the poore is despis-
 ed, and his words are not heard. He is
 accounted most honourable, that can
 subdue the lowest with loftiest looks:
 great men often speake what their
 hearts thinke not ; and the poore pine
 in penury, while the rich preach dis-
 simulate plenty : the wass in their
 laces seeme most glorious in their
 linings : the wicked increase in world-
 ly wealth, while the poore doe pe-
 rish. But sith it thus fareth with
 the dearest Children of God, that they
 must be as cast-out in the world, and
 cast-awayes among worldlings ; sith
 they haue no hope heere, nor helpe,
 nor succour, nor pleasure, nor delight
 heere, it is necessary that a carefull
 con-

consultation be had in such a dangerous warfare, how wee may be best defended, and most eased, and surest guarded. And for that the poore seeme to haue no share among the rich, the weake no part with the strong, nor the simple any portion with the deceitfull, (and yet a necessity laid vpon the poorest to prouide foode, though in meane measure to sustaine life, and ragges in simplest manner to couer the skinne) a course must be taken after the rule of right reason, wherein wee must leaue the sleights of the meere flesh, and leane to the aduice of the spirit; lest that, through a carelesse negligence, and negligent sluggishness, wee bee found authors and workers of our owne miseryes.

And to the end that all should bee without excuse, and none should plead Gods iustice or partiality, in punishing or correcting: God, the Father of all, hath sent proclamation & warrant to all to come to him: Such as are burdened, he will ease: such as are hungry, he will feed: such as are sad, he will comfort: and such as are in misery, hee will releue. He then that complaineth, must complaine to him: he that prayeth, must

cry

cry to him: and hee that needeth, must come to him. But a caveat is giuen, as a promise in this generall warrant, that hee that will come to God, must depart from sinne: wherein are comprehended two inseparable conditions: the one, that wee beleue the promise of Gods protection: the other, that wee performe our duties in our calling: for without the latter, the first hath no ground: for we cannot beleue without the promise, and to the promise is tyed obedience, and to this obedience, exercise of good things, the endeauours of vertue and godly life.

And this cannot bee without the blessing, which bringeth with it the timely supply of bodily necessities here, and the true assurance of the ioyes to come in Heauen, which also begin euen here, through the testimony of that liuely spirituall Comforter, which giueth inward contentation, in outward crosses, and outward reliefe in inward sorrow: it enlighteneth illumination to the darke vnderstanding, and quickeneth the dull desires to doe good: it heaueth vs from the earth, and unhelping earthly things seene, to Heauen

men and heavenly society concealed, it turneth our carnall desires of working our owne wills, to the contemplation of diuine things, and maketh vs to seeke first the Kingdome which is aboue, as the principall end of our hope and happinesse, and then to seeke the things of this life, as things of necessity; and not to couet them, to be the more glorious here, but the more godly; not to be wealthy here, but rightly wise; not to be ambitious here, but humble, and content with a meane estate; not to fill our bellies with the gluttonous, but to feede, as fasting from all desire of superfluities.

Being thus mortified in our affections, and furnished and adorned with the most sauory fruits of contentation in our estates, high or low, rich or poore, famous, or base, wee cannot but walke patiently in our callings, and not to grudge at our miseries, bee they neuer so great; wee cannot but bee resolute Christians, and abide the encounter of the worlds furles, bee they neuer so fierce and cruell: and therefore let vs bee all of good courage, let vs fight the good fight, and stand as men.
Flie not to idle and euill meanes to releue

releue our distresses, nor repine at the
wealthy and wicked, that haue the
wind of euery mans plausible Al haile,
to daue them on from one proud con-
ceit of themselves to another: for if it
bee duely weighed, what weight of va-
nities it heapeth on them (which as
strubble in the end shall consume them-
selves with the fire of their guilty con-
sciences) it shall cause vs to leaue off
to loue their liues, or long for the like:
for their time is short and sweet (as a
feast in a dreame) here; but in the end
bitter, and for euer.

And contrariwise, our miseries are
but for a moment, and our ioyes per-
petuall, and the smallest things (if we
feare God) are better to vs than the
greatest riches to the wicked. And
though we fall, we shall not bee cast
off; for God supporteth vs with his
hand.

But the wicked shall be cast downe,
and neuer be able to rise: though they
flatter themselves in their owne eyes,
while their wickednesse is found out,
worthy to be hated and abhorred of all
godly and vertuous men.

Let vs therefore trust in the Lord,
and not be idle in well-doing; and in
out

our deepest miseries, let vs waite patiently for the Lord, and not be weary: let vs hold fast by his promises, for though he seeme to hide himselfe from vs, he will be found at length, and will grant and giue vs what is necessary for vs as Children, and not what may make vs more wanton, as his Enemies, worldlings, and Reprobates: hee may suffer vs to lye among Lyons, for a season with Dauid, but hee will shut and close vp their deuouring iawes, that they shall not preuaile, till the wicked come within their power, whom they shall teare in peces without mercy.

He may suffer vs a while to liue in the wilderness, as he did his deare Dauid; but he will bring vs home againe, to take comfort of our friends, and to comfort our families: hee may suffer vs to bee imprisoned long, as he did Ioseph, but at the length hee will enfranchise vs, and turne it to our advantage.

And what if the wicked raille and reuile vs, as Shimei did Dauid? It may bee, and surely the Lord will doe vs good for their euill, if wee can temper and mortifie our choller, and with
p
patience

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patience brooke their slanders : We may
be sicke and diseased , yea twelue , or
thirty yeeres, with the woman and the
man in the Gospell ; but he can cure
vs, or comfort vs, that it shall be easily
borne. We may lose our goods, as Iob
did, and become meere vndone, as we
thinke, and yet he will restore them, if
we be patient and faithfull.

God hath a time to correct, and a
time to comfort, a time of tryall, and a
time of reward : he neuer faileth them
that faint not, nor forsaketh them that
forsake him not : hee may make vs
mourne now, but he will make vs mer-
ry againe : though hee make vs weepe
now, hee will take a time to wipe away
our teares, and put them in a bottle,
reseruing the remembrance of them till
the end, when we shall haue our por-
tion with him in ioyes endlesse and un-
speakeable.

And therefore wee that goe forth
with little seede, and sow it in sorrow,
let vs waite without waivering : for a
plentifull increase will come, and a
ioyfull haruest. We see our beginning,
and feele it hard and dangerous : but if
wee dwell in the land and grudge not,
our end shall be ioyfull and glorious.

wee

Wee haue but one day to labour, and then comes our hire: hee that calleth vs, is sure, he that promiseth, is faithfull; what hee speaketh, is Yea and Amen, as certaine as if it were presently done.

Our naturall Fathers indeede may forget vs, and our familiar friends may forsake vs; and our enemies may threaten vs; but hee will take vs vp, stand by vs, and guard vs: hee will foster and defend vs.

As a Father fauoureth his Sonne, and as a Mother tendereth her Infant; so doth our heavenly Father, and farre more dearly regard his Children: yea, when he seemeth to frowne, it is not in dis-favour; when hee correcteth vs, hee hateth vs not; when wee thinke he leaueth vs to the raging waues of this worlds troubles, and when wee seeme to sinke, hee hath vs in his hand to hold vs vp: wee are alwayes in his sight, and he beholdeth all our wayes, and recordeth all our workes: our going forth, and our coming in, are in and by him, and hee hath charged his Angels to watch ouer vs, and to guard vs from euils that lye in secret to deuoure vs: when wee rise vp, and when

See Iye downe, sleeping or swaking, hee
 careth for vs: he is the Watch-man of
 Israel, that slumbreth not: he is the Lye-
 on of the Tribe of Iuda, at whose voice
 the wicked tremble, and by whose
 strength the Righteous stand.

In our youth, and in our age, in our
 wealth, and in our want, in our life,
 and in our death, hee is alwayes ours,
 and neither the height aboue, nor depth
 beneath, nor distance of place, can se-
 parate vs from him, nor hinder his
 presence with his Children; neither
 pouerty, nor sickness, nor ignominy, nor
 misery, can estrange him from such as
 trust in him.

Such a Father is he vnto the fa-
 therlesse: such a Friend to the friend-
 lesse: such a Staffe to the weake, and
 such a Benefactor to the needy, as no
 man truly trusting in him, shall pe-
 rish: hee beareth his Children, as in
 his bosome, and loueth them whom
 the world hateth: hee frowneth on
 them whom the world fauoureth: he em-
 braceeth them that the world reiecteth:
 he cleareth them that the world accu-
 seth, and saueeth them that the world
 condemneth; his glorious, are in
 the world most base; his dearest, are in
 the

the World disdained. Not the most Rich, but the most Righteous; not the most Glorious, but the most Godly; not the most Lofly, but the most Lowly in the World are dearest to him: hee preferred the poore Begger in his rags, and with his scabbes, before the glorious Glutton with his riches and perfumed Robes. Who then will repine at a poore estate? Who will bee sad at ignominy? Who will grudge at misery? Altho we haue riches vnseene, glory concealed, and infinite ioyes, and comforts unspeakable within, through the Comforter, which no man, but the Soule of the godly man can comprehend? Thus is the faithfull Soule fedde, thus is the Godly man relieved, and thus is the Childe of GOD preserved. And therefore, let vs that are poore and miserable, and despised in the World, bee silent in the World, that hateth vs, and cry vnto God who heareth vs, because wee are his, and in his beloued hee loueth vs, he can and will helpe vs, when most neede is, and in greatest perils shew his powerfull presence: hee came to Daniel, when the Lyons would haue deuoured him: to the

three Children, when they should haue
 beene consumed with fire: to Susanna,
 when she should haue beene vniustly
 condemned; to the widdow of Sarepta,
 in her neede, and when all her Oyle and
 Meale was spent, she then renewed her
 store: hee heard the groanes of Israel in
 Egypt; hee considered the desire of
 Anna in her silence; hee saw Agar soli-
 tary and grieued in the wilderness:
 hee was with Dauid banished, with
 Eliah an hungred, with Samson when
 he thirsted. And none, no not one, was
 euer disappointed of his hope, that
 continued constant vnto the end:
 though wee silly Soules cannot com-
 prehend his prouidence, nor limit his
 power, both which are alwayes wor-
 king wonderfull things, and are neuer
 idle, euer perfect, and neuer defectiue in
 any thing, his will shall come to passe:
 he is onely wise, and all flesh fooles: he
 is onely strong, and all men weake:
 Princes are at his disposition: Kings
 are at his command, the raging Sea
 he calmeth, the driest Land he watereth,
 the hardest heart he bendeth, and the
 most Tyrannous hee calmeth, as a
 Lambe, by his word.

May not this suffice to bring our
 raging

raging affections vnder, and worke
 such contentation in our miseries, as
 that wee should thinke vs beholding to
 this powerfull Protector, and lay
 downe our neckes to his will, and hear-
 tily and willingly waite his good time
 of renewing our estates? but if it be his
 will to keepe vs alwayes lowe, and ne-
 uer to raise vs; alwayes poore, and ne-
 uer to relieue vs; alwayes distressed,
 and neuer to comfort vs with the com-
 fort of this life, can we thinke that we
 through our small and short sufferings
 could deserue the high fauour of so pre-
 uailing a God, especially the toyes that
 hee hath laid vp in Heauen for euer, for
 such as with Patience and Faith, and
 Loue, and Obedience, and well-doing,
 endure vnto the end?

And therefore for our present resolu-
 tion and comfort, let vs consider that we
 are not as the world deemeth vs, nor
 the worldlings as the world esteemeth
 them. For we are in their eyes,
 cast-awayes, but in our owne consciences,
 the children of God through Christ:
 and they, in their owne conceits, blessed
 in their wealth, and wanton, and deli-
 cate, and loose liues; but by the Word of
 God, without repentance, Reprobates.

And therefore saith Christ vnto them; Woe be vnto you that are rich, for you receiue your consolation in this life. And againe, Weepe and howle, yee wealthy and worldly men, for the miseries that shall come vpon you. But vnto his little Ones, such as are least esteemed in the world, he saith: Feare not, my little Children, I haue prepared for you a City. And againe, I will neither faile you, nor forsake you: what shall wee then say? The Lord is our portion, and our sure defence, why then should wee feare what man can doe vnto vs? Esay 9.7. The zeale of the Lord of Hosts will performe this.

Let vs therefore rouse vp our soules that are dulled with our miseries, and let vs rest vpon him that is the God of mercies. Let vs bee faithfull, patient, and humble: let vs onely grieue that we haue sinned, and be fearefull to offend againe. Let vs fall downe before his fote-stoole, for hee is holy: let vs cry to him, for hee is pittifull: let vs aske of him, for he is liberall: let vs referre vs to his will, for he is louing.

O Lord increase our Faith.

Here

Here follow sundry most effectuall Prayers for distressed men, howsoever their tryals continue or increase.

When thou saidst, Seeke my face, my heart answered, Thy face, O Lord, will I seeke, Psal. 27. 8.

It appeareth by this resolution of godly Dauid, that he was moued by the Spirit of God in his troubles, to seeke ayde from aboue, and not in the Earth; of God, and not of man. And to the end that Dauids true affection which he bare towards the good of all Posterities, and especially the loue of God towards his Childzen, might be recorded to their perpetuall encouragement, it is continued euen vnto vs, that we that are euen now afflicted, should see, and as in a glasse behold the good will of God, wherein hee willeteth vs to seeke his face: which importeth a most sweet encouragement, that all men troubled should seeke ayde at God, who to the end that

this world, and the comforts thereof, should not allure his Children, lest they should be also miscarried thereby, and so be condemned with the world, he setteth a veile (as it were) before their eyes, namely, pouerty, ignominy, crosses, miseries, and sundry calamities, that they delight not in the face and shape of this world, but that rather, it appearing ugly, and nothing pleasant vnto them, they might seeke another way to comfort themselves, namely, the most amiable face of heauenly Iehouah, who willett vs, as he did will Dauid, to seeke him onely in our distresse; that is, to call on him faithfully, to craue his fauour instantly, and to leade our liues vp rightly. So shall his most louing countenance shine vpon vs, his hand be extended toward vs, and his power and might be with vs.

And therefore as he saith freely, Seeke ye me, let vs instantly and faithfully seeke him with our whole hearts: so shall we be sure to see his saluation, after we haue patiently vndergone the sweet burden of the yoke of his Fatherly chastisements.

A Motiue to the Prayer following, for Parience in Affliction.



Erforce maketh a man patient against his will; but that cannot be called Patience, but a discontentment. But that is patience, when a man beareth all iniuries, wrongs, crosses, afflictions, and miseries, with a willing mind, without grudging or murmuring, without seeking or using any evil or sinister practice or attempt, to ease himselfe of that which God layeth vpon him, wherein he would seeme to be wiser then God, who knoweth better than the wisest man, what is best for him. And therefore *Dauid* giueth counsell, *To waite patiently vpon the Lord, and to hope in him*, in what estate soeuer we be, although we be poore and see others rich & prosper. *Fret not thy selfe for him which prospereth in his wayes, Psal. 37.7.* Naturall reason is deceiued, when it conceiueth men happiest, that prosper most in the world: for then were the Word of God not true; which saith, *Many are the troubles of the righteous*: and then were the:

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the wicked in better case then the godly; for they prosper best in the World. But reade the 37. Psalm, their estate is there described, their end presaged, and the godly comforted, and confirmed in patience.

A Prayer for patience in affliction, very comfortable.

Heaually Father, mercifull and
glorious, full of power, absolute in
wisdom, vnsearchable in thy
providence, and giuer of all diuine and
spirituall graces, whereby thy Children
are guided in the way of Obedience,
supported in their dangers, and re-
lieued in their wants: whereby they
learne to loue thee for thy mercies, to
reuerence thee for thy graciousnesse, and
to obey thee for thy goodnesse; and in
all the changes and alterations of
their estates to embrace Patience,
whereby such as thou blestest, become
thankfull, such as thou afflictest, be-
come meekely contented, and beare the
burden of their Crosse without any
outward shew of discontentment, or
inward grudging or murmuring at thy
for-

corrections, but depending vpon thy
fatherly prouidence, they are either
timely deliuered, or inwardly comforted,
their hearts eased, and their consciences
quieted; neuer presuming to li-
mit the time when, or the manner, or
meanes how thou shouldest ease or re-
leue them: but rest assured by the Spi-
rit working in their hearts, that they
are thine, and therefore all things are
promised by thee in thy word, to worke
together for their good; Akinnesse of the
body, griefe of the minde, want of ne-
cessaries, enemies, and all crosses, all
conioyne to worke good vnto those that
are thine: and being hereof assured,
they rest themselves in patience, and
waite thy timely release for these mis-
eries, in hearty obedience to thy will.
And for that most (gracious father)
it is not the nature, nor in the power
of man, to accomplish these heavenly
duties; no, not in thine owne Elect:
gine mee this heavenly Vertue. Pati-
ence, to vnder-goe whatsoeuer thou
shalt lay vpon mee, with a willing and
contented minde, acknowledging that
I know nothing lesse then thy secret
purpose, in working with man in this
life, why thou aduancest one, and pul-
lest

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lest downe another: why one prospereth, and another is miserable: knowing yet by thine owne word and Promise, that to such as are thine, all things turne to their good. And therefore I come vnto thee, who hast willed mee to come: I begge of thee, who hast willed mee to aske: and I knocke at thee, who hast willed me to enter into thy presence, and all for Patience. Good Father, giue patience vnto my perplexed Soule, that howsoever I feele either inward grieffe, or outward troubles, I may rest me onely in thee, and by thee, in peace within, howsoever the outward man seeme to perish. And let neither my fainting heart be cast downe, nor my Spirit disquieted within mee, nor my conscience be dismayed at any of thy corrections. Let my heart within mee reioyce: let my Soule triumph, and my conscience retain true peace and godly alacritie, in the midst of the causes of my deepest discontentments. And assist me, Lord, so with thy grace, that I may not onely seeme, but be indeede truly patient; and by the same thy grace, let Patience haue her true and liuely working in mee, bringing forth all other spirituall effects.

effects of Obedience, all the fruits of thy sanctifying Spirit, Faith to beleue, zeale to pray, and constant perseuerance in that hope which maketh not ashamed. So shall all my tryals and temptations, crosses and afflictions worke for my good, to thy glory; and all my troubles be approued tryals of thy loue, and Fatherly fauours toward me, howsoeuer the desires of flesh and blood oppose themselves to weaken the sweete assurance settled in me by a liuely feeling of thy promises made in thy word, infinite in number, comfortable, and neuer failing. Plant therefore in me, O good Father, plant in me these sauing fruits, and water them continually with the distilling dewe of thy sanctifying Spirit, that they may grow vp in me, from the small and weake buds, that scarcely appeare in me, to such liuely fructifying, and neuer dying branches, as may beare in me true testimonies vnto my selfe of mine assured Saluation, and future Glorification; and to thine Elect, encouragements of diuine imitation; and to the contrary minded, examples either to their reformation, or condemnation.

A Prayer against the temptations
of the Deuill.

Most mercifull God, and louing
father, thy blessed word teach-
eth vs, that the old Dragon and
subtle Serpent, our aduersary the De-
uill, runs about vs like a roaring Lyon,
seeking daily to deuoure vs.

He vseth all his wicked sleights a-
gainst our soules, with an infinite num-
ber of deuillish stratagems to make vs
fall into sinne or despaire.

He practiseth to entrap vs by riches,
by poerty, by voluptuous and wanton
pleasures, by greedy desire after honour,
and worldly dignities, by couering
earthly goods and possessions, by care
for the belly, and prouision therefore,
with all other vnrighteous and unfull
affections and desires.

He cunningly doth cast abroad his
baits and snares to intangle vs, night
and day, in our words and workes, so
that wake we, or sleepe we, he is before
or behind vs to deuoure vs.

O glorious God, who can escape?
for

for he is continually watching, and neuer at rest, and wee are weake and vnable of our selues to resist.

Open thou our eyes (O Lord) that wee may comprehend how mighty and crafty our enemy is. Con firme our faith, for we are not to fight against flesh and blood, but against Satan, the vtter enemy of the Soule, therefore (O faithfull Father) haue compassion on vs.

Make vs strong in the power of thine owne strength, put vpon vs thy defensiu armour, to resist manfully the temptations and subtle deuices of the Deuill.

Giue vs thy weapons: gird our reynes with the Girdle of Truth, put on our breasts the Breast-plate of Righteousnesse, let our feete bee shod with Euangelicall peace, and aboue al things let our hearts bee defended with the Shield of Faith: so shall wee be sure to quench all the fiery darts of the Deuill, so that our hearts be couered with the Helmet of Salvation, and our hands hold fast the Sword of the Spirit, which is thy most sacred and neuer failing word.

Then shall wee bee able to doe any
good

good thing, and valiantly (through thy
ayde and succour) ouercome our aduer=
sary the Deuill, for in thy very name we
shall strongly withstand him.

We thou but our helper, and no feare
can assault vs, stand thou but by vs, and
though the World shall be ouerwhelmed,
and the Mountaines tumbled into the
bottome of the Sea, yet shall we be safe:
for thou art our assistance, that liuest and
reignest world without end. Amen.

The Motiue to the first Prayer in distresse.

Being a Confession of sinnes, and
a Petition to be released of the pu=
nishments due for the same.



Angers and afflictions
moue poore men to re=
paire vnto God, not on=
ly in their silent sighes,
as *Anna* and *Moses* did,
but also in their vnfai=
ned zeale, vsing the meanes, the tongue
and lippes in crying vnto the Lord, who
willeth

willeth vs to aske, and enioyneth vs to waite, vntill his good time be to giue what we desire.

And for that God heareth not sinners, here is inserted a Confession, and Prayer for forgiuenesse, that our vnworthinesse may be put away, & our vnaptnesse turned into true submission, & our coldnesse into zeale, that the Spirit of God being renewed within ys, through our humiliation and prayer, we may not faint, but liue in hope, and vndergoe the correction of our louing God, in what manner, and for what time he seeth it fit for vs, without indenting with him what to doe for vs, or when to come to vs, because he is wise, & we our selues fooles: he is mercifull, and neuer faileth, nor forsaketh the miserable.

God is loue, and imbraceth them that deserue to be hated. And therefore hee beareth with our imperfections, and accepteth vs righteous, being vnrighteous; worthy, being vnworthy of our selues. And in this hope and assurance, is this prayer following, to be faithfully vsed, and it shall comfort the soule of the most sorrowfull.

The way truly to seeke out
God, is to doe iustly, to loue
mercy, to humble our selues,
and to walke with him.

Reioyce in hope, bee patient in tribu-
lation, continuing in Prayer, Rom.
12. 12.

The first Prayer in distresse.

O Father, full of knowledge, thou
searchest the hidden thoughts of
all hearts, thou beholdest the
desires, euen of such as keepe silence:
But yet thou requirest that thy Chil-
dren should know and confesse thee to
be their Father, and so to iudge of thy
workes, as that thou hast framed
man an heart wherewith to beleeue,
and a tongue and lips, whereby to con-
fesse thee to be his louing Father, and
doest challenge at his hands, the Sa-
crifices of Prayer and Praise conti-
nually.

Thy Children must not be dumbe in
their

their Soules, nor mute in their lips,
that want thine ayde: no, thou com-
mandest them to aske, seeke, and
knocke, and shewest thy selfe ready to
heare, ready to be found, and ready to
receiue thy distressed Ones, who are
faithfull and patient, and perseuere
vnto the end.

And therefore O Father, I (beset
with many sinnes) come vnto
thee, as vnto the chiefe fountaine of all
rest and reliefe, inward and outward:
but I am unfull, and that I confesse,
and thou wilt not heare such as are de-
filed with iniquity: the wicked cannot
finde thee, and the vnjust cannot come be-
fore thy presence.

Alas, what shall I then doe, being so
vnfit to aske, so vnapt to seeke, and so
unworthy to receiue what I desire, by
reason of my sinnes?

But cleanse mee, O Father most
pure, and sanctifie mee, O thou most
holy: teach mee what to speake vnto
thee, for I cannot keepe silence, my
griefes are great, and my miseries in-
crease more and more: I must there-
fore speake: O shap in mee a new
spirit, giue me a renewed heart, and
a tongue that may speake acceptable
thing.

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thing vnto that: the thine eares may
be opened at my cryes, and thy mercies
(O Lord) ready to receiue my humble
complaints.

Thine eyes (O Lord) are open vn-
to the cryes of all that feare thee, and
reliuest all that trust truely in thee,
thou deliuerest their soules from death,
and comfortest their hearts in the time
of sorrow.

And therefore doth every man that
is godly, make his prayer vnto thee,
and holdeth not his tongue: hee may
muse and meditate for a time at his
miseries, but at the length the fire of
zeale will enkindle, and hee cannot but
speake with his tongue, and cry vnto
thee, to shew his hope, that hee hath an
helper in Heauen: he cryeth, and thou
considearest: hee desireth, and thou re-
liuest: hee beleueth, and at the last,
thy mercy and goodnesse appeareth, and
thou embracest him with sayfull and
timely deliuerance.

And how commeth it to passe, (O
mercifull Lord) that I so long haue
sought thee, and thou seekest to hide
thee from me? How long haue I pray-
ed vnto thee, and thou seemest to giue
no care vnto mee? which maketh mee
swear,

pen vno

weary, and almost ready to faint, and to giue ouer my suite, which I haue so long sought, and made vnto thee, O God, my Strength, and my Redeemer.

But loe, O Lord God, thy promises and louing kindnesse doe onely feed and nourish me with a continuall and neuer-dying hope, that the time expected will come at the last, when thou forgetting my sinnes, wilt both heare me, and fully deliuer me.

Thou art God, and therefore good: thou art the Father of all, and therefore onely thou knowest the wants of all thy Children, and the things most fit to giue vnto them, and the time when to bestow them on them.

And therefore, Father all-sufficient, and full of loue, I presume not to say vnto thee, Come now, or Doe this; but for the time when, and the thing what thou wilt worke for me, I refer to thee, yet bee not ouer-long away: for thou knowest my feeblenesse, and my miseries, and how neere I am brought to an unrecoverable fall: what shall I doe, Lord, but hope onely in thee?

The Prophet witnesseth vnto vs wretched men, that when the righte-

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ous cry, thou hearest them, and deliuerest them out of all their troubles.

But who is righteous, O Lord? who is cleane? hee also switnesseth that none is righteous, none is cleane, but all are sinners: yea, our most holy fathers were impure in thy sight, and yet they receiued the Promise, and obtained grace and mercy, and reliefe, and strength, and saluation at thy hands.

But, Lord, they were thus comforted, and thus blessed, and thus relieved, onely of thy free fauour (wherein thou acceptedst them righteous, and imputedst not sinne vnto them) and not of their deservings.

Thou art loue, and in loue thou embracest them that deserue to be hated for their sinnes; and therefore sith thou art so full of compassion, and so infinite in thy mercies, beare with mine imperfections, and couer my sins; accept mee righteous, and I am righteous: accept me worthy, and I am worthy to receiue the good things of thy loue, which is without all limitation.

Hold me righteous in the righteousness of thy Beloued, that I also may
 . be

be heard when I cry, as my righteous fathers were, and let me be deliuered out of my distresses, as the righteous haue bene deliuered out of all their troubles.

For, what can it profit thee (O father) to forsake mee utterly, and to suffer mee to be forsaken of all, as if thou haddest not respect vnto mine offering? I cry daily, and yet my trouble continueth: I seeke thee, and am depriued of all earthly blessings.

O wretch that I am, what shall bee the end of my complaint: I will cry yet, if thou wilt heare: I will seeke thee still, till thou maiest be found: be it as thou wilt, into thy hands I commend mee, and to thy prouidence I commit mine estate, most grieuous, and best knowne vnto my selfe.

O Lord increase my Faith.

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The Motiue to the second Prayer, to bee said of distressed men.

W Herein the poore man desireth God to consider in mercy his temptations, which are so much the more heauy and grieuous, because the worldly-minded doe taunt at him for afflictions; affirming that God hath forsaken him, for that he punisheth him so deeply. And the poore man hauing no other refuge, but to flie vnto God, is encouraged through Gods promises, and perswaded through faith, that these men speake so hardly of him, for that they sa- uour not of the true knowledge of Gods louing corrections, whereby he visiteth his dearest children here for a time, that they perish not eternally: and resoluetli himselfe to hold fast by God, & therefore prayeth for strength: & withall, he desireth the assistace of Gods directions in the gouernment of his life and actions, lest that such as see his pouerty and afflictions, should see him fall from God by grosse sins, and so take the stronger occasion

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occasion to censure him iustly punished for his wickednesse. Yet withall he confesseth vnto God, that hee is indeede a sinner, and for his sinnes iustly touched with crosses, by the meere prouidence of God in loue, and taketh comfort by examining his wayes, and his will, which although they be not so right as they ought, yet in respect hee erreth through frailty, not by a full consent, rather as a sufferer by Satans oppression, than a wilfull doer against the will of his Maker: he desireth God to looke vpon him in the merits of Christ, and in him prepare his dull heart to repentance, and his whole man to a more sincere course of life: that his wayes being reformed by the Word of Truth, his hard affliction may be in the end, and by little and little, mitigated, and that God will breake the fetters of griefe, and sorrow, and according to his diuine Promises, by his deliuey, giue him occasion to sing a new song, a song of ioyfull deliuerance, both from the tyranny of Satan, and also from the heauy burthen of his afflictions.

The second Prayer for Con-
stancy in affliction, and to
indure malicious slanders
patiently.

LORD, how are my troubles increa-
sed? how many and how grievous
miseries haue fetzed and taken hold
vpon mee? insomuch as the world ar-
gueth mee forsaken of thee: affirming
that there is no helpe for me in thee.

But, Lord, are they not such as haue
a carnall eye, and doe not spiritually
discerne thy secret purposes, in chastis-
sing them whom thou louest?

They looke onely vpon the outward
meanes that the world worketh, and
comprehend not thy mercy and prou-
dence, wherein thou workest, by meanes,
euen as thou wilt.

Therefore, let not their malice moue
me, nor their taunts dismay me? I will
hold me by thy promises, and endeavour
to keepe thy Statutes, and performe
what thou hast commanded.

O Father, leade mee in thy righte-
ousnesse, that I sinne not in their sight
that couet to catch me in the snare, and

to entrap mee in the net of deſerued re=
proſe. Beare mee vpon the wings of
thy bleſſed protection, and let mee not
come within the reach of their malicious
inventions.

Let not ſuch as lay waite for mee,
haue iuſt cauſe to deſire, or opportuni=
tie to worke any euill againſt mee: ra=
ther let mee ſo tread the pathes of that
loue, and perſonne the duty to all men,
that thou haſt willed in thy word, that
my conſcience bearing me witneſſe of
mine innocency, I may freely ſay. The
Lord is my helper, no euill ſhall happen
vnto me.

I confeſſe that I cannot ſo carry my
ſelfe in this life, but offence ſhall be ta=
ken againſt mee, and I ſhall deſerue
(as I doe) the iuſt reproofes of men,
yea, againſt my will: and conſequently,
the carnally affected cannot but breake
out into bitterneſſe againſt mee for the
ſame, and the more, by reaſon they ſee
mee afflicted, as it were by thy hand,
which they take as a ſtrong argument,
that I am a ſinner moſt notorious,
and that thou haſt utterly caſt mee off
for euer.

I cannot indeede (louing Father)
but confeſſe my finnes, and that I am
I 3 worthy

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Worthy of sharper corrections, then I haue yet tasted, or am able to beare: yet consider that I haue not maliciously done what thou dislikest, but in weaknesse, and of naturall imbecillity onely, and much against my will, rather as suffering Satans oppressions, then willingly or wilfully committing sinne.

And therefore trust I in thy mercies, O forgive me: I depend on thy power, O saue and deliuer me, lest my miseries ouerwhelm me, such as pretend euill against me, take occasion to pursue me, and so deuoure me.

Consider my troubles, O Lord, behold my dangers, and be vnto me a perpetuall rest and refuge.

Why standest thou aloofe, O Lord, and seemest not to regard my troubles? Why turnest thou away thy face, and considerest not my wants? Why hidest thou thy selfe, when my troubles so much abound?

Arise, and let not the wicked take occasion through mine afflictions, or say, there is no helpe for me in thee, or that thou regardest not the causes of thy distressed children.

Deliuer me rather, and releue me, that the righteous perceiving thy readiness

binelle to saue me, may the more feare thee, and trust in thee, and not faint when they are likewise afflicted.

Thou willest the poore to commit himselfe vnto thee, and promise to rescue such as haue no helper. Thou preparest the dull hearts to call vpon thee, and thou againe hearest their cries, and comfortest them.

How long then, O Lord, how long wilt thou forget me? how long shall I cry, and not be heard? how long shall I take counsell of thee, and yet be ignorant what course to take? I am wearied with my daily sighes and groanes. which my heart (fraught with griefe and heavinesse) doth powre forth befoze thee continually. O be vnto me that lively light, that may lighten my sad and pensiue Soule. Send that Comforter vnto mee, whom thou hast promised to send, that hee may teach mee what to doe in this my misery.

Thou hast threatned to increase the sorowes of such as take vnto other gods, why then should they continue still miserable, and heauy, and grieved, that take thee onely, and onely beleue in thee? how shall they bee

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Still ignorant that aske counsell and
wisdom of thee, who hast created all
in the beginning, and doest preserve
all, and maintaine all for ever, being
God onely powerfull, prouident, and
louing?

To thee I onely come, on thee I one-
ly call, thee I onely seeke: with thee is
mercy, and with thee is right redemp-
tion, and thou deliuerest all that trust
in thee, as a most sure Saviour, and
mighty Protector.

And thy word expresseth the lively
force of thy loue and power, wherem
thou keepest them that are thine, as the
apple of thine eye, and conseruest them
with the wings of thy fauour, from the
mercilesse and cruell men.

O bee therefore my Roke, whereon
I may safely rest: bee thou my strong
Castle, wherem I may bee freed from
the dangers prepared against mee: for
thou hast promised, that all such as
hope in thee, shall be as Mount Sion,
that shall neuer be moued.

Breake thou my fetters (Lord)
wherewith I am tyed, and remoue my
sorowes, wherewith I am brought
euen to the doore of death, that I wal-
king in the liberty of a free spirit, may
griue.

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griene no more at my crosses, but glorifie thee with a song of ioyfull deliuerance.

Let not sinne preuaile against me any more, which as a Lyon, teareth in pieces the assurance of my soule.

Scare me vpon thy saring swings, through the miseries of this life, and let not the Fire and Clay, wherein I sticke fast, detaine me euer: let not the Water-floods which roare fearefully, and fiercely swell against me, bitterly swallow me vp. But rather diuide and put back the mercilesse Waues, that so dangerously rage on all sides against me, that I may passe on, and finish this my mortall course, as one that liueth, and hath his being at thy meere loue, and not as one that languisheth in thy displeasure.

O Lord increase my Faith.

The Motiue to the third Prayer.

W Herein the poore man displayeth his owne worthinesse, and appealeth to the mercies of God; yet grieved vnder the burthen of his miseries, he instantly prayeth vnto God, that he will not correct him ouer-sharpely, lest he faint. For by reason of his grievous crosses, (notwithstanding his continuall prayers) he feareth (as it were) lest he pray in vaine, and be driuen to think that either God heareth him not, or regardeth not his Petitions: & therefore beseeching God to come now, at the length, either with deliuey, or to giue him such inward spirituall strength, as he may constantly indure vnto the end. For he hauing tryed the helpe of mortall men, findeth it to tend onely to words, and not to relieuing workes; assuring himselfe that God is not as Man, that promiseth and performeth not, but is absolute, to worke by meanes, against meanes, and without meanes, euen what he will for his; setting before the eye of his hope, Gods former fauours and Fatherly

therly assistance, shewed vnto our faith-
full Fathers of old; by whose example
he seemeth to challenge at the hands of
God the like louing kindnesse, and that
God wil not suffer him vtterly to perish,
putting his trust in him, although the
World gaze on him & deride him, as if
he were a Monster, & no man: expostula-
ting, as it were with God, that forasmuch
as he was cast vpon him, as soone as he
was borne, & he onely dependeth on his
mercies, he canot leaue him in the deep,
but rather, for his owne glories sake, lift
him out of his calamities, lest the Right-
eous faint also to see him still visited,
notwithstanding his continuall Praiers:
and that the wicked should thereby ga-
ther, that there is not a God that regar-
deth the causes of poore Men.

The third Prayer: wherein he
flieth to, and wholly relyeth
vpon God, and trusteth not in the
helpe, nor feareth the
hurt of men.

O Lord, I cannot excuse mine euils,
they are infinite in mine own eyes,
and

and many as grosse which I haue forgotten, and slightly past ouer, as if they were no sinnes before thee: and therefore I appeale vnto thy mercy for all: for by mine owne deseruing or satisfacti-
on, I am cleare my selfe of none at all.

Who can rehearse or tall to memory, all that hee hath done amisse before thee, who keepest account of the least sinnes? And therefore what auaileth it me to iustifie my selfe, if I knew nothing by my selfe? It is thou that seest and iudgeth: it is thou that hast found matter enough to condemne mee, and cause enough to punish mee: and therefore I haue no meanes to be freed from thine anger, and consequently from my miseries, but thy mercy onely, in thy beloued Christ Iesus.

Correct mee not therefore, deare Father, as I deserue, but in him haue compassion vpon mee: and as for my reformation, thou beatest mee with thy rod, so for my preservation, hold me vp by thy staffe: that I be not confounded utterly, or perish altogether.

Thou seemest as if thou hadst utterly forsaken mee: Oh, why art thou so farre from me in the wofull tune of my troubles? why stoppest thou thine
eares

cares at my cry? Why dost thou turne away thy face, when I offer the sacrifice of prayer vnto thee, and seemest not to regard me, though I put my trust wholly in thee?

O come, Lord, come now at the last, performe thy promises of aide and comfort, when most neede is: for vaine are the helpes of flesh, sweake is mans arme, and his heart is not right to equitie and iudgement: therefore I trusting in thee onely, let me not be disappointed of my hope, let me not goe mourning, by reason of my miseries, and neuer finde reliefe at thy hands.

Our Fathers trusted in thee, they called vpon thee in their troubles and dangers, and were deliuered and freed from that which oppressed them: they prayed vnto thee, and were heard: they sought thee, and thou shewedst thy selfe a helping Father vnto them, euen when they were ready to be swallowed vp of merclesse waters.

Great were thy fauours towards all our beleeuing fathers: but alas, Lord, what am I? I am a worme and no Man, yet I beleeue, Lord, helpe mine unbeliefe: I am couered with shame, be thou my glory, that I may glorifie thee

thee among the people that now con-
temne me, because thou seemest to hide
thy face from me.

I am gazed on, and derided, scorned,
and despised, because of my miseries:
my neighbours that should assist me,
disdaine mee: my familiars that should
comfort me, doe not onely forsake me,
but say of me, that all my hope is in
vaine: my kinf-folkes who should aide
me in my necessities, adde griefe vnto
my miseries, and tauntingly say, I am
deseruedly fallen, and cannot rise a-
gaine.

O behold this, thou that sittest on
high, consider this, and in stead of these
miseries (increased by such as should
friendly visit me) stand thou by me,
and afford me the cup of thy saluation,
that I tasting of it, may answer these
men, and say, as I am assured, that my
Redeemer liueth, euen thou my God,
mercifull, and all-sufficient, who art one
and the same for euer.

I was cast vpon thee as soone as I
was borne, and thou receiuedst me:
But the faults of my youth, and the
sinnes of my riper yeres, haue caused
a diuorce betwene thy loue and my
felow life. I am sorry, deare Father,

I

I am sorry for my fault, take me againe into the bosome of thy fauour : and from henceforth be present with mee againe, and let me onely ioy in obeying thee, and let my soule take comfort of thee, and my whole man be relieved by thee; for besides thee I haue no helper.

O helpe thou mee, and restore me to comfort againe: banish all my afflictions as a mist, and refresh my soule with the timely dew of thy reliefe, powze downe the sweet drops of thy quickning Spirit, and let a comfortable calme follow the fearefull stormes of this dangerous tempest.

And I will yeelde thee the praise, who art worthy of all praise. I will magnifie thy name that workest wonderfull things, and bringest to passe that which the worldly ones cannot comprehend, I will declare thy name for euer among the children of men. The righteous shall heare it, and bee glad, and the wicked shall quake to see mee restored, whom they so long haue scorned, and deemed a cast-away, because of my miseries.

For thine owne names sake therefore,
O Lord my God, heare my prayers,
consider my meditations, helpe me in
time.

time conuenient, before I fall vtterly, lest the righteous be discouraged by my decay, and the vngodly take heart to perseuere the more in their obstinate and malicious wayes, whilst they imagine there is not a God, that respecteth the miseries of his distressed Children.

O Lord increase our Faith.

The Motiue to the fourth Prayer.



Herein the poore man sheweth his accustomed constancy and faith. And feeling the weight of his crosses yet heauy, prayeth that hee may not be vtterly consumed, nor that his enemies preuaile against him, but rather God will furnish him with such ability, as he may pacifie him in paying all men their due: and the rather, for that many doe looke vpon his dangers, both the wicked and the godly; the one in derision, the other in griefe. These yet expect what will bee the

the issue of the poore mans crosses. But the godly wishing it to be comfortable, he prayeth that he may see it come to a wished end, for confirmation of their hope in the like dangers: and because the poore man findeth his owne infirmities, he prayeth for strength, and seeing his owne ignorance, prayeth for knowledge, and looking into his dullness, and cold inclination to good things, prayeth for feruency and zeale: knowing assuredly, that there is no way to attaine vnto deliuey from thraldome, but to walke rightly before the Lord, who is ready to set the iust vpon a sure rocke, against which the wicked cannot preuaile. And although Father, Mother, Kins-men and Friends forsake him, he is assured the Lord supplieth them all, and by the experience he hath of the Lords readinesse to helpe, hauing vpholden him in former dangers, he will not faile him, nor forsake him, when he is ready to be swallowed vp of most mercilesse troubles.

The

The fourth Praier: wherein he prayeth for faith, for zeale and strength, to vndergoe Gods corrections, and to be deliuered from the dangers prepared against him.

LORD, I lift vp mine heart vnto thee, my soule trusteth in thee, let me not be confounded: let not men haue their desires against me: let thy blessings be powred downe vpon me: let thy cup of comfort and saluation be filled vnto me, and let thy right hand be ready and out-stretched to hold me vp, and in thy prouidence furnish me with the hid treasures of thy loue.

So shall I sit safely vpon a sure Rocke, and bee furnished with such things as may pacifie such as now are importunate with me for that which I cannot performe: and resting in danger of their cruelties, haue no other refuge, but to depend on thy mercy and prouidence, wherein (as in a safe sanctuary) I shall rest euermore preserved vntill these dangers be overpast.

Many

Many doe looke vpon mee, to see and consider what will become of my miseries, and I continually pleade thy free mercy in Christ, wherein thou promitest to couer the multitude of my sinnes, for which I am thus afflicted: the righteous thereby take hold of hope, and in my behalfe with a prosperous and happy end of my desires, encourage me to perseuere; for that thy word, euer sure, warranteth a timely deliuey of all in has are penitent, patient, and faithfull vnto the end.

But, alas, good Father in Christ Iesus, I a most sinfull man, doe challenge no cumfort, ease, or reliefe in mine owne right, but in the merits of him, in whom thou art well pleased, and in whom thou shewest mercy vnto sinners, among whom I am the greatest.

Yea, Lord, I am ignorant of good things, and wander as a beast by nature, in the vast wildernesse of this worlds vanities, hauing little or no taste of thy sauing truth, or feeling of future danger; but of thee onely I haue knowledge; of my selfe I am awake, but from thee I haue all strength; of my selfe is misery, from thee

thee is mercy, of my selfe I am altogether vnperfect, but from thee is all perfection, both inward, tending to the consolation of my sad soule, and outward, to the reliefe of my distressed body.

Therefore teach me, O Lord, teach me thy truth, shew me thy wayes, and leade mee in thy pathes continually: With-hold my heart from euery euill thought, and my hands that they commit no euill, keepe mine eyes sincere, and my tongue that it speake no vnseemely thing, and my feet from falling.

Regard mee not as I am in mine owne selfe, nor deale with me as I deserue by mine owne wayes, but according to thy tender mercies and loving kindnesse banish my sinnes as a mist, drue away my imperfections as a cloud, and supply my wants with timely reliefe.

Thou art righteous and gracious, and reformest sinners, and forgivest their sins. Be mercifull therefore vnto mine iniquities, for they are very great. Keepe my soule and deliuer mee, let me not be confounded, nor perish utterly, for I trust in thee.

Thou art the light of my saluation,
the

the strength of my life, and my refuge,
and sure defence in trouble.

In the time of my greatest dangers,
thou shalt hide mee in thy tabernacle,
namely, in the secret places of thy pro-
vidence, which no man can finde out :
thou shalt keepe mee, and hide mee from
them that couet my destruction : thou
shalt set me vpon a rocke, against which
man shall not preuaile.

Hearken therefore, O Lord, hearken
vnto my voyce, when I cry vnto thee,
haue mercy vpon mee, and comfort
me.

Thou sayest, Seeke yee my Face ;
And what is it, O Lord, but to seeke
thy helpe in distresse and danger ? to
crave thy fauour and succour in the time
of neede.

O Father, my soule (by the priu-
ledge of thy free Spirit, which teach-
eth truth in the inner parts) is ready ;
my heart also is prepared to seeke thee :
my tongue speaketh vnto thee, as vn-
to the liuely helper of all that are op-
pressed.

Hide not therefore thy face in dis-
pleasure, which in loue thou woldest
mee to seeke : be vnto mee as heretofore
thou hast bene, my succour and shield,
and

and leaue me not vnto the end.

My naturall Father indeed that begate mee, and my Mother that bare me, may forget me, my friends that pretend to fauour me, may forsake mee, when thou rebukest me, but thou canst not forget mee, nor forsake mee; for thou in thy word hast promised the contrary; and therefore I will not feare to flye vnto thee, who giuest what earthly Fathers cannot giue, and suppliest my wants, that neither my most familiar and my dearest friends can supply.

I should vtterly faint, did I not verily trust in thee, and assuredly know that thou hast no respect of persons, and that thou acceptest not of men, as the world doth, by the outward habite and externall glory, but the inward parts, decked with faith, feare and obedience thou likest, and embracest the poorest for piety, and in the proud whom the world doth reuerence, thou hast no delight.

Frame thou therefore mine inward zeale, and let not my outward businesse ouer-much deprive mee of some comfort among the children of men; and when I cry vnto thee, be not as men, who
regard

regard not the poore, but with speede
heare and consider, and refuse not to an-
swer me with timely reliefe.

And let not the vnlawfull miseries
of this life, accompanied with the na-
turall weakenesse of my flesh, draw me
into the way of the wicked, but let mee
rather hold fast by thy promised pro-
tection, as by the Altar of a lively re-
fuge.

Bow downe thine eare, I say, O
Lord, and let me not for euer cry vnto
thee in vaine.

Draw mee out of the net that is laid
for me, deliver me from the dangers pre-
pared against me.

Thou hast seene my troubles, and
hast knowne my soule in the bitterness
of distresse, and yet thou hast not vt-
terly forsaken me, but in mercy hast
mightily preserved mee from infinite
perils.

And now, Lord, euen now, seeing
my life wasteth in heauinesse, and my
yeres consume in sorrow: with I am a
reproach euen among my neighbours,
and all my friends faile mee: and with I
am euen at the point to perish, be plea-
sed to thinke on my miseries, and send
me speedy reliefe.

As

As thy goodnesse, O Lord, is great,
which thou hast laid vp as in a treasury,
for all that feare thee: so let thy mercy ap-
peare, and thy prouidence and power to-
ward me, be seene, among such as thinke
indeed thou hast forsaken me utterly.

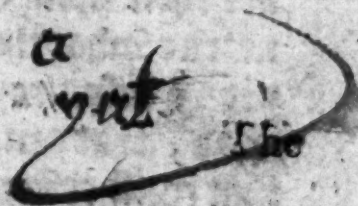
O Lord increase my Faith.

The Motiue to the fift Prayer.



Herein the poore man
appealeth vnto God,
being stricken with a
kinde of despaire, be-
cause there bee that
say of him; There is
no helpe for him in
God: he therefore not onely cryeth vnto
God, that he wil consider it, but he him-
selfe also entreth into the cause why
they so say, and findeth it to be, for that
they see his store consumed, and his
basket emptied, and his foes furious a-
gainst him: but he herewith not dismay-
ed, reasoneth against these mens infide-
lity,

lity; who, in these their allegations
 seeme to deny, that either there is a God,
 or that he careth for, or wil, or can helpe
 the poore. And yet he presumeth not vpon
 his owne integrity, but confesseth
 God to be iust, and rightly may punish
 sinners, among whom he is the greatest:
 and he findeth this temptation to be ve-
 ry grievous, he prayeth God to second
 his feeble nature, by his free grace, and
 that he will stay him with his staffe,
 while he is but a weake man, and may
 easily bee burdened aboue his owne
 strength. But being assisted by God, hee
 assureth himselfe, that no arme of flesh
 can preuaile further against him, then
 shall be profitable for him: nay, hee is
 assured that it shall come so to passe, that
 euen they that most vpbraid him, shall
 acknowledge the mighty hand of God
 in deliuering him, and therefore deter-
 mineth to waite the good pleasure of
 God, when and how it shall come to
 passe, and will not be discouraged
 though men say, *There is no helpe for him*
of God.



The fift Prayer, wherein the
poore man prayeth God to keepe
him from despaire, howsoever
men goe about to make
him afraid.

In thee, O Lord, I put my trust, and
yet there are that say, There is no
helpe for me in thee: but thou art my
God, how say they then, Thou canst not
helpe me? sith thou art most louing, and
absolutely all-sufficient.

I am indeed brought low and much
weakened, I haue no helper among the
sonnes of men. This they consider, they
say, There is no helpe for me in thee.

They perceiue that my Basket is
empty, they see that my store is con-
sumed, and therefore they say, There is
no helpe for me, nor recovery of me by
thee.

I ponder these their words, O Lord
in my heart, and keepe silence; I consi-
der their thoughts, yet faint I not: I
marke what they speake of mee, and
yet I despaire not, for thou art my
God, that can defend mee, my Father
that canst restore mee, and sustaine mee

thou art to me all in all : how say they
then, There is no helpe for me in thee?

Doe not these men say in their hearts,
Thou art not God, that thus diminish
thy power? and that thou art either
unable, or unwilling to helpe the nec-
dy, and to vphold thy distressed Chil-
dren? But as thou knowest them lyers,
so make them know their vaine con-
ceits, by some sure token, that thou neuer
faylest them for ever, that persencre cor-
stantly, and trust truly in thee vnto the
end.

Thou art indeede a ieaious God,
and punishest such as goe astray, yet
thou art a louing God, and callest thy
chosen Children from their euill wayes,
by a gentle direction.

And therefore foolishly and vnadvised
are they, that measure thy fauour to-
wards men, by the fulfille of good
things, tending to the saricty of fleshy
desires, and thy displeasure by want
and affliction, that thinke that thou lo-
uest them, that thou feedest fat with the
plenty of world'y riches and pleasures
of this life, and hittest them that are lew
by croces and corrections.

And great is this temptation (good
father) vnlesse thou second our feeble

nature by thy grace, being touched
 with thy correcting hand: stay me there-
 fore, O stay me with thy staffe, whil-
 lest thou smitest me with thy punishing
 rod.

Lay not vpon mee wretched man, a
 more heauy burthen then I shall be
 able to beare. And though thou see it
 most conuenient for mee to suffer want,
 afflictions, crosse, and reproaches in
 this life, to the end that I be not mis-
 carryed with the pleasing vanities of
 this world, yet withall consider, that
 I am but a man, weake and vnapt to
 beare the poke of ouer-sharpe tryals.
 without such supply of thy blessed com-
 fort, inward and outward, as may
 maintaine faith and bodily necessities
 in me, and for me.

So shall I reioyce in my low estate
 and no calamity shall bring mee into
 despaire of thy prouident protection: I
 shall be assured that thou art indeed
 my God, and that whatsoeuer men say
 of me to the contrary, thou art and wilt
 be my helper, in the time of my greater
 neede.

And then shall it come to passe, that
 euen these men shall see how great thy
 goodnesse is, which thou hast in store

for them that feare thee, and thy mercy, which thou shewest them that trust in thee, euen in the sight of the sannes of men.

They shall see and behold how thou doest seeme to expose thy Children, as it were, to the fury and rage of the worlds miseries, and yet doest hide them as in a sacred Sanctuary, a place whereunto the proud, and such as embrace vanity, shall neuer come.

And such as now pursue mee, either with hate or reproach, shall see in the end, that there is helpe onely in thee, and that no arme of flesh can preuaile against thee, O God, nor against them that trust in thee.

They shall say, when they see the issue of my hope to bee good, and that my prosperity is renewed, Loe, wee thought this man mad, we deemed him a castaway; but loe, the Lord, in whom he trusted, hath made him to stand, and his hand hath brought to passe what he desired.

And I my selfe shall then consider that I erred, when rashly I said, I was vtterly cast downe; for though when I cryed, thou seemedst not to heare,

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heart; when I sought thee, thou seemedst to hide thee from me: and when I complained vnto thee, thou diddest not regard it; I shall then confesse, that thy wisdom in humbling me, thy mercy in sustaining me, and thy providence in relieving me, doth passe the capacity of the wisest men.

Therefore (deare Father) I will yet waite that acceptable time, I will yet attend thy good pleasure and will, and will not indent with thee when, nor direct thee the manner how thou shouldest helpe me: but submitting my selfe vnto thee, I will hold my peace, though men say yet of me, There is no helpe for me in thee.

○ Lord increase my Faith.

The

The Motiue to the sixth Prayer.



He poore Man finding the troubles of this life grievous vnto him still, begins his Prayer with a Meditation, wherein he desireth to leaue the Earth, and earthly things, and to be with God, where all good things are; flying to God with serious lamentations, for that God absenteth himselfe, & keepeth backe his comforts, notwithstanding his long crying vnto him: And therefore heartily prayeth, that God will heare him, & helpe him now in deepest of his troubles: being become ignominious to the world, by reason of his miseries, inso-much as he is ashamed to bee seene of men, and withall seemeth to be rapt vp with the contemplation of Heauen and heavenly things. And standing thus balanced betweene grieve of his crosses, & ioy of his comfort to come, he resolueth himselfe to endure for the time, and referreth the end and managing of his course to God alone, to whom he prayeth,

erh, that he will so much fauour him, as that he may receiue such inward consolation, & outward comfort, as he may haue cause to begin his praise of God here, for his deliuey: promising as it were in himselfe, that he will glory in nothing in this life (howsoever he bee aduanced) but in God onely. But fearing lest he should be deprived of the occasion of praising God, for his helpe extended; he instantly beseecheth God, that as he is beaten downe by his corrections, so he may be raised againe by his mercy and prouidence.

The sixt Praier, to learne how to leaue the world and worldly things, and to desire Heauen and heauenly things.

My soule longeth & thirsteth for the liuing God, I desire to appeare before his glorious presence, that I may see the good things that he hath laid vp in Heauen for them that are his.

For I am weary of my groaning, I faint vnder the most cruell burthen of the

the miseries, which hee, for my sinne hath laid iustly vpon me here in this mortall life.

O God, the rocke of my strength, Lord of mercy, why sufferest thou mee thus to languish, and finde no reliefe & why mourne I daily, and haue no comfort? why cry I vnto thee, and thou hearest not? why doe my sorrowes increase, sith I seeke thee vnfainedly?

Defend mee, O defend mee, in this time of my greatest danger, relieue mee in the time of my most neede, preserve me from them erlesse and cruell men, feede mee with the hid treasures of thy loue, and multiply thy blessings vpon me; for I am poore, miserable, and past helpe, vnlesse thou helpe me, and sustaine me, O Lord.

Be not farre away from mee, and put me not altogether to confusion: let me not utterly perish, while there is none to helpe: I am ignominious in the sight of all men, by reason of my miseries, and miserable, by reason of my sinne: I am a reprobach vnto my neighbours, and many iest and laugh at my fall.

Insomuch as I am ashamed to be seene of men, and wish I were able to flie out of the earth, and that I might

once be, where I might with ioy behold thee in thy triumphant Throne, where is neither hunger, nor thirst, nor nakednesse, nor want, nor ignominy, nor sinne, nor death; but all fainesse, and glozy, and truth, and ioy, and life eternall.

O sweet being with thee, most happy dwelling and abiding with thee!

But loe, Lord, this place so glorious, these ioyes so sweet, and these comforts so sure, are not attained vnto, but with vnsauoyr affliction in this life. This future, happy, and immortall life, cannot be without the death and suffering of this mortall body.

And therefore, Father eternall, be it vnto me in this fraile life, even as thou wilt, that I may possesse thee, and the ioyes with thee, of eternall life.

Heard mee thy fauour: let mee in-
toy thy blessings, even here in this life,
that I may here begin to ioy in thee,
and here begin to prayse thee among
the children of men, that they may see
and consider, that though great are the
troubles, and miseries, and afflictions,
which the righteous suffer here, thou
yet deliuerest them out of all. So shall
I

I also giue thanks vnto thee, thy praise shall be in my mouth continually, my soule and mine inward parts shall glory in thee, and glorifie thee.

I will say vnto thee, O mine hope and my fortresse, thou art my God, in thee will I trust: when thou shalt make mee glad againe, I will be glad in thee, and when I reioyce, I will reioyce in thee; for it is thy selfe onely that comfortest the abiect, and deliuerest the poore from them that persecute them.

Awake therefore in time, (O Lord) awake, preserue me, that I perish not in these miseries, and lest I being as one forgotten and forsaken of thee, be censured a cast-away among such as see mee: and so being deprived of the occasion of praying thee for my deliuey, I bee driuen from one sorrow to another, and all my hope turned into distrust of any recovery. Hide not thou therefore thy face, forget not my miseries, and be not carelesse of mine afflictions for euer.

My soule is beaten downe euen to the dust; my heart fainteth, my hands become swake, my knees were feeble, mine eyes are dimme, and all the parts of my body are vexed, and I giue con-

tinually

continually mourning in my miseries.

O see and regard my miserable plight,
 looke vpon my griefes, and ease the in-
 tolerable burthens of my calamities:
 for though thou hast made a great
 wound by thy corrections, yet, O Lord,
 thou canst cure it againe with spirituall
 comfort, and not withhold the out-
 ward good things, ordained for the com-
 fort of thy Children in this life.

Turne thy face vnto mee, which I
 instantly seeke; send downe thine ayde
 which I heartily craue, and haue mer-
 cy vpon me, for I am most desolate and
 poore.

Rise vp, O Lord, rise vp, thou that
 art louing and bountifull: let mee rise
 vp againe by thee, that am throwne
 downe by thee; and though my sinnes
 (as a sword) haue cut mee from thy fa-
 uour, let the righteousness of thy Be-
 loued vntie me vnto thee againe, in such
 sort, as nothing may separate me from
 thee for ever.

O Lord increase our Faith.

A Motiue to the seuenth Prayer.

In which the poore distressed
man sheweth his desire, to hold fast
the Promises of God, & to shew
himselfe thankfull.



He poore man being
lately in an extreme a-
gony, neere vnto de-
spaire, by reason of his
sins & miseries, he here
begins to rowze him-
selfe vp againe, suddely crying out, that
the Lord is yet his hope, and therefore
promiseth to hold fast by him, & not to
giue ouer for euer: no, whatsoeuer trou-
bles doe befall him, and miseries assaile
him: yea, howsoeuer the world & world-
ly things be moued against him, he ar-
meth himselfe with faith in God, to
stand with patience in all. Nay, such is
his assurance of a more blessed being, af-
ter this little time of tryall, that he af-
firmeth these crosses that happen here,
to bee but trifles, and of no weight
to be borne, in respect of the future
happinesse: yet because he wil not seeme
sense-

senselesse of Gods corrections, & be idle in well-doing, he still solliciteth the Lord for some tokens of his loue here; namely, that he will binde vp his sores, & heale his wounds with his holy help, and that he will renew him with spiritual vnderstanding, and cleanse his affections, that he may thinke, speake, and doe all to the glory of his name, & that his tongue may bee an instrument to praise him before the children of men, for his deliuery, promising to continue constant till the time appointed.

The seuenth Prayer in distresse.

O Lord, thou art yet my hope and strength, thou art an helper in trouble, and doest not hide thee for euer from thy distressed Children.

Therefore I will yet hold fast by thee, and will yet trust in thee, while I liue and haue breath: I will not bitterly faint nor feare, though greater stormes yet arise then hitherto I haue endured: though the Earth tremble vnder mee, and all thy creatures rage round about mee, I will say still, and con-

confesse and acknowledge, that thou art my God, and therefore thou wilt not suffer me to be utterly lost, or perish altogether.

No, Lord, though the Earth bee mo-
ued, and though the Mountaines bee
tumbled into the midst of the Sea,
though the waters roare and swell,
and the lofty Hills tremble at the fury
thereof: yet will I not bee discoura-
ged, because I haue thee my Sal-
uation.

Should I then faint at the small
afflictions, which as little darts, thou
shootest at mee in loue, not to kill me,
but to put me in minde of my vanity
and forgetfulnesse of thee, to call me
from mine errours of the truth, from
sinne, to saluation, and from death, to
eternall life? I must confesse against
my selfe, that I haue deserved the
darts of eternall death, and to bee
shut out of the Land of the Liuing:
but mitigate thine anger, and turne
thy heavy displeasure into loue and
mercifull relasse, and let me once taste, and
be refreshed with that comforting Wi-
uer, that maketh glad thy distressed
Childzen.

O God of Hostes, come and behold
my

my delolation, and cause those thy deadly darts, which so fast sticke on mee, by little and little to fall away, and cure the wounds which thou hast made.

Winde by the fozes of my sorrowfull soule, cleanse the corrupted affections of my defiled heart, lighten the dim eyes of my darke vnderstanding, wash mee thoroughly from mine iniquities, and purifie me from my sinne.

Wake mee to heare ioy and gladnesse againe after my long mourning, giue me reliefe againe after my long want, set me vpon a sure rocke, and plant me on a fruitfull ground among the flourishing trees, that prosper by the sweet waters of thy liuely fauour.

Oh cast me not away, deare Father, cast me not away from thy presence, restore mee rather to the glory of thy salvation, and establish mee with thy free Spirit.

Lord, open my mouth, that my tongue may be an instrument to praisse thee for thy liberall reliefe, and ready helpe in my neede and necessity.

So when thou shalt renue my decayed store, and replenish my empty basket, when thou shalt yeld comfort to my sad soule, and refresh my sorrowfull heart,

heart, I will surely vtter forth thy
praise with unfained lips, I will giue
glory vnto thy name, and publish thy
mercy to all the world.

O he therefore vnto mee a speedy
helper, delay not too long to come, my
saluation: for behold, I am in a mise-
rable case, as thou well knowest, poore,
as thou seest.

Reiect not yet my petition, who cry
instantly to thee for helpe, O helpe, be-
fore I perish vtterly, hold mee fast by
thy hand, and lift me vp againe, before I
fall altogether.

Thou hast not promised, I know,
that which thou wilt not performe, and
therefore I will waite faithfully, for
the time is at hand that thou hast or-
dained for my deliuerie. And therefore
by the priuiledge of a liuely hope, which
will neuer make them ashamed that fixe
it on thee, I will perseuere: confirme
my hope, and make it perfect, untill I
may enjoy the liuely fruits of thine assu-
red saluation.

O Lord increase my Faith.

The

The Motiue to the eighth Prayer.

In which the poore distressed
man craueth pardon for his finnes,
the cause of his miseries.

HHe poore man, as it were
ouercharged with the bur-
then of his miseries, wish-
eth himselfe wings to flie
away from all occasions of
calamities, but forthwith checketh his
rashnesse and folly, in seeming desirous
to hide him frō God that is euery where,
and can euery where punish the trans-
gressions of his wil. And therefore pray-
eth, that God will bridle his affections,
and giue him patience, appealing vnto
the Almighty, who knoweth his desires
to doe well, though the peruersenesse of
his nature doe draw him into things of-
fensue; and therefore disclayming his
owne worthinesse, craueth pardon and
mercy, acknowledging the general weak-
nesse of all mankind, & his owne to be
the greatest of all; & therefore prayeth
for.

for strength, for wisdom, & instruction, affirming him to be most happy indeed, who he fauoureth, by reason of the infinite blessings that he euē here enioyeth in his mortall life: although he withall cryeth out against the miseries that doe still oppresse him, keeping fast hold through hope, that yet God will not suffer him to perish, nor fall vtterly, because he is a rock whereon the righteous, such as doe take hold of the death & passion of Christ, doe rest more safe from all danger: and therefore concludeth his prayer with an instant petition, that God will giue him a blessed end of his hope, that he may talke of his glory, and sing of his praise, that all men may see by his example, that God respecteth the cause of the needy.

The eight prayer in distresse.

Oh that I had wings like a Dove,
Then would I flie away from these
troubles, and make mine abide in the
wildernesse among the thicke bushes and
branches of the Cedars, rather then to
endure these intolerable miseries among
the sinners of men.

But

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But alas, Lord, what doe I consult thus with the vaine wisdome of flesh and good : thou art God, and were I in the wilderness, thou art there ; were I in the uttermost parts of the earth, thou art there : were I on the highest Mountaines, or in the bowels of the Earth, or in the Sea, or in the clouds, thou art there, and canst there also finde me out, and there visit mine iniquities with stripes, and my sinnes with scourges.

It teacheth me not to couet to hide mee from thee : better is it for mee to subiect mee vnto thy will. And therefore bridle mine affections, tame the vnrulinesse and fiercenesse of my heart, reforme the words of my mouth, teach me right wisdome, and learne me true vnderstanding : boughsake mee perfect patience, and then shall I bee nearest vnto that liberty which I long for, and best freed from the dangers which I feare, and soonest enjoy the comforts that I desire.

O make no long tarrying, O Lord, but hasten my deliuerance : preserve me from the furious stormes and raging tempests that are yet ready to giue my feareful Soule a new encounter.

no here=

Wherefore hast thou left vnto vs
(by thy Word) a commandement to cast
our care vpon thee, and to lay our bur-
dens vpon thee, promising to comfort vs,
and to ease vs? It is not to deceiue, but
to deliuer vs.

Thou seest my desires, and knowest
the secrets of my heart, and all my
wayes are manifest before thee. If
therefore I should iustifie my selfe,
thou wilt condemne me: if I hide my
sinnes, thou findest out my corruptions;
and that all my righteousnesse is worse
then vanity it selfe.

And therefore disclaiming mine
integrity, I craue pardon, and aske
mercy, wherein thou art rich, and
whereof thou art most bountifull, e-
uen to such as acknowledge their
owne weakenesse, wants, and wicked-
nesse.

To thy mercy I appeale, I flie vn-
to thee, I depend on thee, I lay my
burthen vpon thee, fearing thee, and
reuerencing thee, louing thee, and trust-
ing thee.

What imperfections, O Lord, hast
thou in mee; for which thou shouldest
thus afflict me? O wretch that I am,
a most wicked one, a corrupted one,
defiled,

defiled within, and without, how can I plead any good duties done vnto thee?

But, good Father, thou art not ignorant of the generall vanity of man, who is euill in his best wyes, and the most pure of vs is imperfect. Pardon then my weakenesse, and giue me that strength, and that seale, and that obedience, and that perfect loue, that thou requir'est.

Be vnto me a Father to instruct me in true wisdom; be vnto me a guide, to leade mee in that way that leadeth vnto life, that after my long estraying from thee, I may be at last brought home to thy blessed fauour againe, wherein is life, and liberty, and comfort, and fulnesse, and ioy, and rest, and peace for euer.

O happy is he, that is in thy protection, most happy is he whom thou fauour'st: for he is wise, he is strong, he is godly, he is fed, he is clad, he is safe, and he is rich in euery good thing.

When he calleth, thou hearest; when he asketh, thou giuest; when he seeketh, hee findeth; when he is sicke, thou curest him; when he is poore, thou prouidest for him, when he is sad, thou

thou comfortest him; when he is weary, thou eatest him: when he hungereth, thou feedest him: when he is in trouble, thou defendest him: when he is in danger, thou preservest him: when he is hated, thou lovest him: when he is dead, he then entereth into that life which is eternall, and then partaketh of the ioyes which are unspeakable.

Oh, accept mee into this fauour, wherein are so many blessings certaine: furnish me with these blessings, wherein are so sweet contentations, and bestow on me those graces that make the most despised in the world most honourable with thee. So shall my sorowes bee turned into ioy, my want into sufficiency, my teares into gladnesse, and all my miseries into godly mirth.

Deliver my soule from death, keepe my feet from sliding, let me walke righteously before thee, and call instantly vpon thee, who performest thy promises, and sufferest none to depart empty away, that seeke thee with their whole hearts.

Oh send therefore, and saue me from them that would deuoure me, and from that which afflicteth me; for
my

my soule is among Lyons; I swade as
thorow a raging Sea: I dwell among
men set on fire against me, whose teeth
are speares, and whose tongues are as
a two-edged sword: let thy mercy there-
fore and truth be my shield and buckler.

Thou hast ever beene my hope, helpe
me therefore, and let not my troubles
increase; renew my ioyes, and set me
vpon the rocke of neuer-failing reliefe,
and let my rest and refuge be for ever,
vnder the shadow of thy protection.

Bring to passe what is fit for me, and
which thou knowest expedient; let the
Righteous see the blessed end of my
hope, that they may likewise talke of
thy glory, and speake of thy praise.

And all men shall say, Verily, there is
fruit for the righteous: doubtlesse, there
is a God that worketh good for them
that are of a perfect heart.

O Lord increase my Faith.

The Motiue to the ninth Prayer, for assurance of Gods Prouidence.



He poore man, notwithstanding his present heavy burthen of affliction, hath and feeleth in himselfe an inward instinct of comfort, & in meere zeale of Gods glory, breaketh out into an admiration, as it were, of his infinite Maiesty, power, and excellency, & consequently, recounteth the innumerable blessings, and infinite mercies of the Lord: who, so regardeth the frailty of man, as he seemeth to winke at his many euils, confessing it the meere kindnesse, & free fauour of God, that all mankinde is not confounded for disobedience; laying vpon himselfe the guilt of his owne sinnes, for which beyond all other, the Lord may iustly punish him; acknowledging that he more offendeth God by his sins, then he can appease him

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with

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wirh his Prayers, and doth more moue him to anger by his transgressions, then hee can please him by his best zeale: And yet hee longeth still to bee at one with God, in whom he knoweth there is mercy and loue, and liberty, and reliefe: In hope whereof, and that God will remember his louing kindnesse againe towards him, he will yet trust and pray, and be patient: And yet seeing his corruption still strong to beat down his faith in God, prayeth God to bridle his vngodly affections, lest hee feare ouer-much, and so faint and giue ouer his suit; and desireth by the examples of *Iob*, *Ioseph*, and *Dauid*, and other Godly Fathers, that endured their troubles patiently, he may likewise be patient vnto the end. And thus rowzing vp his dead thoughts, and sorrowfull soule, with the sweet consideration of infinite comforts (which his louing God hath euer, and doth daily bestow vpon his poore oppressed Children) he resolueth not to faint.

The

The ninth Prayer, in which
the poore distressed Man ac-
knowledgeth, that though God doe
deferuedly punish him, yet he as-
surēth himselfe that God
will relieue him.

O Lord my God, thy name is most
excellent in all the World, thy glorie
is spred abroad thozow the Heauens, and
thy prayse is vttered by all thy Crea-
tures, as in an vniuersall harmony,
thozow Heauen and Earth.

For thy mercies are infinite, and thy
blessings without number, that thou
hast bestowed vpon them all, especially
vpon the Children of men, who yet a-
mong all other Creatures, are most
forgetfull, and aptest to breake out in-
to strongest disobedience against thy
Majesty: and of thy free fauour and
mercy it is, that all Adams issue is not
utterly rooted out of the Land of the
Living.

And I for my part (Father most
merciful) cannot hold my selfe guiltlesse
of

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of infinite evils, whereby I haue polluted greatest cause among many, that thou shouldest punish euen the whole world for disobedience: but my selfe especially I confesse worthy of my miseries, and not to deserue the ble of the Ayre to breathe in, nor of any of thy creatures to be comforted by them.

Worthily therefore hast thou afflicted me, and worthily maist thou still visit me: for I see I doe rather more incense thee by my sinnes, then appease thee by my prayers; I more offend thee by transgressions, then I can please thee by my best zeale.

I faint at mine owne unworthinesse, yet saine would I be at one with thee, in whom is onely safety and succour, and assured saluation, to them that truly reforme their liues, and rightly frame their repentance, and sincerely follow thy will, which is thine owne gift.

All this I desire to performe, and distrust thee not: for thou hast promised pardon to the penitent, and relief to the lowly, and to be with them that seeke thee, and to hold them by that hold by thee, and to instruct them that seek wisdom of thee.

Forasmuch therefore, as I haue so long cryed vnto thee, and so long sought thee, I will yet hope, though I shut vp my sad soule in silence, onely vpon thee, who wel considerest the inward grones, and rightly ponderest the sorowes, and sighes, and wants, and desires of thy distressed Children, though they seme mute in their lips, and to speake nothing with their tounges.

If thou mightest at all haue bene pleased to heare by earnest cryes, thou mightest haue heard mee: If it might haue pleased thee to succour mee by earnest desires, I might haue bene relieved. But loe, the time is not yet come, that thou hast appointed for my deliuey, and therefore I will still waite, and not be weary; for my helpe, and my comfort, and my life, and my saluation dependeth on thee.

Obide therefore all vngodly affections in mee: let me neither murmur, nor grudge, nor feare, nor faint, but with patience (in well doing) tarry till thou haue decreed to haue mercy vpon me.

For, is there not an appointed time for all things? Iob was brought low by thee: yet at thine appointed time

lifted vp againe. Ioseph was long afflicted in prison; yet when thou sawest the time, he was aduanced againe. Thy deare Dauid was long and fiercely persecuted, yet at length established in his desired dignity.

When the poore widdow was euen at the end of her hope of further reliefe, her cruze of Dyle being emptied, and her vessell of Meale spent, euen then diddest thou send her a relieuing guest, by whom thou gauest her increase of necessary succour.

Therefore yet a little while, and my appointed time will come, wherein I shall be also deliuered out of all my miseries.

Yea, thou art my strength, and my portion, and my defence, and my saluation: thou seest my miseries what they are, and how many they be, and how heauy they lye vpon mee; for thou that sendest them, art not ignorant of them; and thou that madest me, well knowest what is fittest to preserve mee.

I am brought to the very Pit of confusion, as the naturall man deemeth; but thou hast decreed the time of my deliuey, to mee vnknowne, that
when

When it commeth, I may reioyce in thee. and not attribute my recovery to the fleshly ayde of mortall men, which I haue sought in vaine; yea, while I called instantly vpon thee, that I might acknowledge all helpe to proceed from thee, and all that the world affordeth to bee but the effects of thy loue, of thy power, and of thy prouidence.

Oh, blessed is the man whom thou choosest, and causest to come vnto thee by afflictions: for although hee seemeth to bee a companion of Death, yet hee liueth by the secret sweetnesse of the pleasures of thy inward consolation, and safely dwelleth in the Courts of thy protection, feeding on the lively assurance of thy Prouidence and Love, and fainteth not at any frowne of the mightiest on earth.

So am I assured, O Lord, that thou art my portion, and thou tendrest mee as a Sonne, though thou visit mee with thy Rod, as a sinner: and that thou wilt not suffer mee to fall utterly, though thou seme to correct mee sharply.

Although I seme to bee deprived of all hope of recovery of my wonted

comfort, because I see no ready means before my eyes, nor present likelihood: notwithstanding my long and instant cries, I will not shrink, knowing this, that thy loue is infinite, thy power wonderfull, and thy prouidence past finding out.

For if the stony Rocke, and the withered Iakbone could yeeld water to refresh the thirsty: if thou couldest send Manna from Heauen, and meate by a Raven, and feede so many thousand people with little shew of Bread: if thou couldest send Quailles so plentifully in the Desert, with infinite other things, miraculously, for thy distressed Children: confirme my faith euermore, that I may constantly beleue that thou both canst, and wilt in thy good time relieve me.

All power belongeth vnto thee: who then wilt say, or who can imagine that thou canst not helpe when most neede is: who wilt say thou hast not loue, sith thou so freely hast done these many and mighty things for thy distressed Children, that could not relieue themselves?

But O Lord all things are thine,
the

the Heauens are thine, and the Earth is thine, the Cattell in the fields, the fowles on the Mountaines, the Gold and Silver, and all that is aboue vs or beneath vs, is thine: who then can say, thou canst not giue and bestow on whom thou wilt, what thou wilt, when thou wilt?

Thou makest the Corne to grow, and waterest the Earth with thy sweet showres from aboue, so that euen the Beasts also of the field are fed, as by the dew of Heauen.

Sith then that thou art Lord of all, and sith thou commandest and forbiddest, sith thou makest poore and enrichest, sith thou throwest downe and aduancest, sith thou tryest and rewardest, and sith thou doest what thou wilt, and in what manner thou wilt, to whom thou wilt, and when thou wilt; and no man can commaund thee or forbid thee; I yeeld me wholly to thy will, and craue onely to will as thou wilt, and doe as thou directest in all things. Be it thus, deare Father; for his merits that thou most dearly lovest, that dyed, and rose againe for all, and who sittech with thee, a Mediator for all: for his sake, O Father, heare
A S and

and helpe mee in time conuenient.
Amen.

O Lord increase my Faith.

A Motiue to thankfulness to
God, for Comfort and Reliefe
receiued of him, after long pray-
ing vnto him in the time
of necessity and
affliction.

PSAL. 28. 7.

The Lord is my strength and my shield,
my heart trusted in him, and I was
holpen, therefore my heart shall re-
ioyce, and with my tongue will I
praise him.



no man knoweth
how profitable a thing
Physicke is; but he
that hath beene sicke,
and hath beene ealed
by it, nor of what va-
lour faithful friends are, but he that hath
been brought to extreme need, & tasted of
their

their helpe: so none can sufficiently com-
 prehend, how great the goodnesse of God
 is, but such as haue bene tryed by some
 affliction, and felt grieuous calamity,
 and haue bene deliuered by God out
 of their dangers, and miseries, or in
 some measure bene eased. And if hee
 that in sicknesse hath receiued health by
 Physick: if he that in his great necessity
 and want hath bin relieved by friends,
 doe not acknowledge the benefit recei-
 ued by either of them, will not all men
 of riuill carriage condemne them of in-
 gratitude? So, and far more worthy is
 he to be condemned, that being a sinner
 by whatsoeuer meanes, and so deliue-
 red by the prouidence and fauour of
 God, if hee stand silent and mute, not
 endeavouring to giue God the prayse
 and glory of his deliuey. This I con-
 fesse is my case, and no doubt there is
 no Man exempted out of the number
 of them whom God hath deliuered out
 of one danger, and affliction, or ano-
 ther: But some being blinde of that
 side, se no other meanes of their de-
 liuery, but their selfe-wit, policy,
 strength, or carnall meanes, neuer tur-
 ning y^e to the true helpe, the power
 and prouidence of God: and that is the
 cause

cause why (as there were of ten Lepers, but one returned to giue thanks, to Christ) so few, scarcely out of ten that receiue blessings and comforts at the hands of God, returne thanks truly to God for the same, and yet there is not one of what estate, degree, or profession he be of, but must (if he be not an Atheist) acknowledge himselfe a debtor vnto God in this behalfe, who requireth but onely thankesfulnesse for all his benefits. Some may say, they were neuer afflicted, neuer oppressed, neuer distressed, neuer in danger, for they haue had continuall prosperity, and therefore could neuer obserue, wherein God hath shewed them any such needfull deliuerance: some are borne noble, some left rich, many preferred to Offices, and that immediately of their Parents, Friends, or themselves, neuer conceiuing that the hand of God had a share in these. And therefore (if to any) they giue the glory to the wrong meanes, forgetting their Creator, by whom they were made, preserved, and by whom they were (indeed) preferred to place of dignity or profit, by whom they were taught and instructed in the mysteries, whereby they become glorious

ous in the world, and so become grace-
lesse vsurpers of Gods gracious and
free blessings: in recompence whereof
it is often obserued, that God (as it
were, smiting at their vanities for a
time) permitteth them to runne their
owne race, vntill they fall into some
apparant dangers: as some into want,
some into disgrace, some into sicknesse,
some into the hands of Enemies, some
into grosse fatnity and foolishnesse. In
all which they runne vnto their former
vaine considerations, seeking redreffe
by wrong meanes, and finding none,
they then consult with some better
guide, who set them in the way to seeke
God, who being mercifull, refuseth not
to be their refuge that come vnto him,
at length, by faith in prayer, who yet
will seeme not to heare them by and
by, when they speake vnto him; nor to
giue what, and when they aske, to
make them the more earnest and fer-
uent in asking, and finding at the
length Gods fauour, and receiuing in
some measure what they want, then
the vpright in heart (as Dauid saith)
become thankfull, hauing gotten
comfort from the Lord, they willing-
ly giue him the glory: the true Chil-

dren

dren of God cannot rest contented, when
 God hath refresh't them with his mer-
 cies, till they haue truly giuen the Lord
 againe his due payles: a marke to di-
 stinguish the Children of God from the
 Wicked, who swallow vp all Gods
 blessings, namely, the profitable and
 pleasing things of this life, ascribing
 the glory and doing their Sacrifices
 (as it were) vnto their owne armes for
 the same: what blessings soeuer God
 doth bestow vpon them, they are ne-
 uer the fuller of thankfulness, nor
 made thereby the more obedient to
 God, like the Lake Asphaltis, or the dead
 Sea, whereinto Iordan runneth, the
 Water of it selfe being salt, becometh
 nothing the fresher by the sweetness
 of the quality, nor the bigger by the
 quantity of the Water of Iordan; they
 take from the Lord, without giuing
 againe; like barren and vnprofitable
 ground, that receiueth the seed, but
 returneth none, and therefore is neere
 vnto burning, (as the Prophet Hosea
 saith) whose end is to be burned Let vs
 therefore learne to bee thankfull to
 God for euery benefit receiued of God,
 which if it increaseth not thankfulness,
 it increaseth iudgement. It is a dan-
 gerous

gerous thing to forget God, in thanksgiving, neglecting Heauen, and heauenly things, and to minde the world onely and worldly things: they that preach vnto themselves peace, without peace with God, in what outward state of contentments soeuer they stand in their owne conceits, and in the view and admiration of men, they be but in slippery state: though they seeme to haue no occasion to fly vnto God for succour; they are in deeper danger then he whose estate without seemeth most dangerous, who yet within hath an assurance of the helpe of Iehouah. Such as to whom Christ spake, Ioh. 16. Verily, verily I say vnto you, ye shall weepe and lament, but the world (such as haue all things in the world at their desires) shall reioyce, and yee shall sorrow, but your sorrow shall be turned into ioy.

You shall bee deliuered from all your dangers, wherein you shall reioyce, and glorifie God for your deliuerance, whereas this sentence being turned contrary, may bee applyed vnto such as forgetting their duties and thankfulness to God, because they are full, and thinke they haue no neede of Gods assistance; Verily, verily I say vnto you, yee

ye shall reioyce and triumph, but the godly shall lament and mourne; yee shall laugh, but your laughter shall bee turned into weeping.

But I will leade the ingratifull Worldlings, whom not I, but God will iudge, and will onely seeke to stirre by my selfe and others that are afflicted, to fly vnto God, as I haue done, assuring them, in the good time they shall bee comforted. And let patience haue its true worke in you that are in any affliction, and let true thankfulness appeare in you, that haue bene any way comforted by the Lord. Patience and Thankfulness are qualities, or rather vertues, obserued onely in the Children of God, yet are they not in these accounted fooles or mad men: for if a man that feareth God fall into penury, pouerty, want, or into any kind of misery, or is overtaken with any strong temptation, or tryed by Gods visitation, hee is censured according to the naturall and carnall opinion of the worldly-minded; who as they are blinde in heauenly things, as in the secret disposition of the things of God, so iudge they amisse of the man afflicted, holding him as a
man

man accursed of God, because he is chastened of God: and themselves, whose matters prosper swell in the world, to be onely blessed, as by desert: and this breedeth such contempt of the rich towards the poore fearing God, and this usurpeth such reuerence of the poore towards the rich, both which especially proceede of an ouer-good opinion that the rich haue of themselves, and of a base conceit they haue of such as are of low estate, though they be the dearest Children of God: which in the rich is arrogancy, and in the poore, fearing God, humility: yet it often cometh to passe, that the rich are made poore, the high are made low, and the most glorious become despised: and againe, the poore are made rich, the lowly exalted, and such as were before despised, become honourable even among men, according to the saying of the blessed Virgin; The Lord sheweth strength with his arme, he scattereth the proud in the imaginations of their hearts, he putteth down the mighty from their seats, and exalteth the humble and meeke; he filleth the hungry with good things, & sendeth the rich empty away. These are the workes of Gods iustice & prouidence: his iustice then sheweth it selfe,

selfe, when hee plucketh downe the ingratefull arrogant, and his providence in providing for, and exalting the faithfully thankfull poore man.

The first cannot pretend iniustice or wrong in God, for taking away from him that which he falsely suggested to be his; in such sort, as hee was not beholden to God for it: neither can the other (nor will hee) assume unto himselfe merit to haue that bestowed vpon him by desert, which hee cannot but acknowledge, and thankfully accept to bee the free gift of God: as God is iust, so is he mercifull, and euen in this case of his Justice hee sheweth mercy, to the end men may seeke and finde mercy: and in this case of his providence, hee confirmeth his mercy, and performeth his promise: the one to moue to thankfulness, the other to increase and continue it: hee interrupteth the haughty and high-minded in the way of their pride, fatherly to reclaine them from the way of death, the end of Gods corrections. The godliest men are many times, and by many meanes likewise plunged in dangers, but they feele in their sharpest afflictions sweetest comforts: for though they feele the
rod

rod of Gods correcting hand, yet they hold fast by the staffe of his mercy, praying vnto God for deliuey, not as they will, but as the Lord will: not for their owne priuate benefit onely, but also, and especially, that his glory and power, by their deliuerance, might be the more celebrated of all that feare him: for there is not a more forcible inducement of imitation then successe: when men see the issue of another mans course, they will in discretion followe or forsake, as is the profit or danger, especially men of one profession, obserue time and meane, and matter, and place, and person, of precedent good or euill: and by the same, endeavour to frame and shape vnto themselves a course answerable for their owne priuate commodities; this is the manner of worldlings: and shall not the Children of God make vse of other mens most blessed successe, of faithfull prayer for deliuey out of their miseries? who being in danger, seeing before his eyes the manner howe another in like perill was deliuered, and will not take the same way to be relieved? It is the nature of true godlinesse, to publish euery benefit receiued at the hands of God,

ag.

as David in many places by his owne example; and many other holy men haue done: and let their examples be to follow, to the end that all, were it possible, might be partakers of the knowledge of Gods prouidence and loue towards all that seeke him with a true zeale, contrary to the course of worldly men, who couet to conceale the meanes whereby they attchieue commodities, not willing that any should partake of their gaine. The man of God hauing that celestiall Jewell in what measure heuer, willingly and freely maketh all others that are desirous, partakers of it, that they may grow likewise rich in the same faith, knowledge, and vertue with him; the godly must reioyce in him that most ex-celleth in diuine vertues, not disdainig any for his pouerty or basenesse of his worldly estate, but embracing the pouerty of the body, and the estate of outward wants, in regard of the inward riches of the minde: for as hee that seeketh rich in outward things, may be indeed a banke-rapt; so he that is poore in carnall things, may be rich in heauenly: else were the miserable poore man more wretched then any creature, that walketh or
 creepeth.

creepeth vpon the Earth, flyeth in the ayre, or that floateth in the waters: of whom all haue a contented being; but the poore oppressed man hath no comfort at all, if he be not inwardly comforted of God: in whom if he be truly comforted, his comfort is beyond all that the world can afford.

The worldly Farmer, the rich Merchant, the gallant Gentleman, the honourable Person, and the greatest Monarch without the same, hath no true comfort, but earthly and vanishing shadows of things without true comfort or continuance: yet is not this so taken, nor so accounted; for the glorious hauing onely terrene reuerence, receiue their glory from the basest: but the poore despised, hauing confidence in God, haue their glory from aboue: whereunto no earthly honour can compare. This then may worke in them patience to heare the burthen of misery, here for a while, and for euery small benefit or blessing which God shall bestow vpon them, to be truly thankfull, and yet not to delect themselves, and be so carelesse of their estates, as to neglect all lawfull meanes of worldly prosperity, because poverty, affliction,
and

and persecution in the Godly, seeme to
 bee a glorious title, bearing as it were,
 the Crosse of Christ thereby: But so
 farre to endeuour to atchieue necessary
 ability and outward peace, as that am-
 bition may be farre from the thought
 in desiring; and auarice in vsing, or
 repining against what God sendeth:
 And to be carefull, diligent, and faith-
 full in the execution of their callings,
 praying for a blessing at the hands of
 God: and if endeuours prosper, alwaies
 to returne for all things prayles vnto
 God, that maketh all things prosper
 vnto vs: and if the industry of our bo-
 dies, and the continuall care of our
 hearts cannot attaine to that which
 wee thinke, wee must rest contented
 with the portion allotted by him vnto
 vs, who knoweth better what is fit
 for vs, then we our selues, and yet ne-
 uer to giue ouer praying vnto the
 great Giuer, who will neuer fayle to
 adde more and more comfort, as he
 seeth most iust occasion, best knowne
 to himselfe, and can turne all our crosses
 and deep afflictions, to our greatest
 consolation, when the best and most
 pleasing earthly delights tend to the
 euill of such as haue them; or either
 abuse

abuse them, or be not thankfull for them. Such as are ignorant of the discipline which God vseth to instruct and educate his Children, can conceiue of no comfort and crosses, because as they are strangers from the Schoole of God, so learne they not the things belonging to such as are Gods Disciples: but condemne what is to be approued, and approue what is to be condemned; holding no man happy, but he that prospereth in his wayes, and he to whom all things succcede according to his hearts desire; when indeede nothing is more dangerous, then fulnesse of all things, which breedeth security, and security killeth all other vertues, and remueth all vices: carnall security plucketh vp faith (as it were) by the rootes, faith being the tree of all vertues, it dying, Neglect of God, and all goodnesse, begins to branch, and beares forgetfulnesse of duty to God and men. Where then is Thankfulness? Where is giuing Glory to God? Where is Prayer and seeking to God for blessings, when he findeth no cause to aske for what he supposeth he enjoyeth? blessing himselfe in his owne wretched estate, which he foolishly

ly deemeth a most swoothy and incomparable portion. But he that is godly, abandoneth all carnall security, acknowledging himselfe euer in so great danger, as when he carnally thinkes himselfe most safe, and therefore taketh continuall occasion to flye vnto God for daily supply of daily wants, hauing no assurance of the continuance of any earthly thing, but from day to day: and therefore daily and houely acknowlegeth the goodnesse of God, in giuing him what he daily inioyeth. He forgetteth not that all things that he hath, he hath from God, his creation, his life, the vse of all his limbes, his senses, his foode, his rayment, his health, his ablenesse to performe the least duty in his calling, and whatsoeuer else, inward or outward, he holdeth them at the will of the Almighty, to whom he prayeth for all graces and diuine vertues, that he may be furnished with that riches that none can possesse, but such as he receiue them from that great God, who giueth to them that aske, and vpbraideth no man, neither denyeth he any mans request, if it be according to his will reuealed in his word: and for all that he

he giueth, requireth onely true thanke-
 fulnesse for requitall: not that thanke-
 fulnesse, which some carnally-minded
 rich men would seeme to afford him, a
 Cap bayled with both his hands, with
 words onely, I thanke God: This may
 be counterfeited and lip-thankfulness,
 which God respecteth as the offering of
 hypocrites. The organs of the tongue
 and lips are necessary instruments to
 declare the meaning of the heart, if they
 moue by the power of a feeling spirit:
 but if the mouth speake in these diuine
 offices what the heart inforceth not, it
 shall not onely not profit, but witness a-
 gainst the heart and conscience that deepe
 dissimulation befoze men, and hypocrisie
 befoze God, that shall worke their owne
 iust condemnation. But wee must fall
 downe vpon the knees, not onely of the
 outward body, but of a lively feeling
 heart, and acknowledge, that all wee haue
 receiued, to be his blessing, and especiall
 gift: which if wee can rightly performe,
 it will folloew, that of the same faith will
 proceed with words of thankfulness,
 workes of obedience, which God ac-
 cepteth aboue all sacrifices whatsoe-
 er. But whoso still asketh and recei-
 ueth blessings, and onely saith, They
 are

are the gifts of God, and disposeth of them contrary to the rule which God hath prescribed in his word, that thankfulness will returne into his bosome as sin, and he be imputed a plaine usurper of his blessings. For, as when a man by faire and flattering meanes obtaineth any thing of his friends, and having obtained it, reiecteth the kindness of the giuer, and becometh ingratefull and unkinde, what is it but mere extorting of the thing obtained? Although the all-seeing eye of God seeth the heart, and knoweth how and to what end wee aske, whether for our owne gaine, or his glory: and he often bestoweth great benefits upon men, neuer desiring them in open speech. The very grones of the heart ascend unto God, and God is moued euen with the mere desires, and that oftentimes when they proceed not of faith; yea, he granteth the very things that the wicked long for, but not for their comfort, onely to fulfill their carnall appetites, to make them so much the more beholden to him, for their worldly and corporall prosperity, and makes their condemnation so much the more iust, by how

John barunsill cringe

much

A poore Mans rest. 223

much they are inexcusable, for not ser-
 uing God in true obedience, which is
 the summe of most acceptable thank-
 fulnesse for all blessings. It is the na-
 ture of all men, to couet earthly things,
 which wee see God giueth to the euill
 as well, and in greater measure then
 to the goodly: yet are the goodly farre
 more thankfull for their smallest, then
 the wicked for their greatest portion;
 which last doe hunger and thirst con-
 tinually to adde more and more corpo-
 rall meantes vnto what they haue: and
 no abundance can make a stay to their
 coueting, neither can there bee satis-
 faction to the couetous. And howeuer
 it increase, all their thankfulness is
 swallowed vp in their chests, or cast
 vpon their fields, giuen to their wives,
 to their Art, or drowned in their vani-
 ties, the backe and belly haue their
 condigne gratifications of the world,
 and they are most beholding to some,
 whose rest as much indebted vnto those
 two, in answering their necessity, as
 vnto God, in a sort: to whom they
 owe many, and will neuer pay any
 thanks. And yet the prophane of
 these will say, that all the things they
 enjoy, are the gifts of God. But as for
 the

the cordiall and true thankfulnessse, it is a language vnknowne vnto them, The blessings of God to many, may bee compared to sweet showres, and our hearts to dry ground, receiuing them to refresh it when it is weary, but receiuing no drops backe againe: no more doe vntthankfull men returne condigne thanks for Gods greatest benefits, but as the Sunne by his force and exhalations, draweth vp the moystures of the ingratefull Earth by force, so when men can keepe their vsurped and extorted earthly blessings no longer, then they bestow them, and yet oftentimes not at all consulting with the true owner, God the lender, but bestow them to some such ends as are displeasing vnto him, as was their former abusing them. They dispose of them by their wills, as it were against their wills: their Testaments are as testimonies of their unwillingnesse to leaue what they so dearely loued, which proueth their grosse ingratitude, even in their last conflict with death, who commonly is not so cruell an Enemy, but hee telleth a man by one token or another, that hee must prepare himselfe to endure his encounter, sometimes

times many dayes, many moneths, and often many yeeres, befoze hee shew his uttermost force: in all which time, the most forgetfull and most vnthankfull man might call himsele to minde, and consult and consider wherefoze, and by whom the things hee intopeth were bestowed vpon him: if by his owne deserts, or by his owne mere industry, let him then kisse his owne hand, as the authoz of his happinesse: but if it came of the free gift and mere beneuolence of God, let him rather cut off his hands, then rest vnthankfull to God, who can turne (as we see) wealth into wretchednesse, mirth into mourning, health into sicknesse, strength into weakenesse, and all whatsoeuer a man in this world delighteth in, into bitterness and woerneswood: all which may be assured to turne to their good, whosoever rest patient and thankfull. Who then will not afford so small a recompence for so great blessings?

And all thankfulness is comprehended vnder this one word, Obedience. Sacrifices were acceptable duties done in their time vnto God, but obedience is more acceptable then all other kindes of sacrifices. This obedi-

ence consisteth not in the outward ce-
 remonies of performing onely the out-
 ward duties required at our hands, as
 to live in this world without doing
 hurt to others, in paying that we
 owe, in doing good to such as doe vs
 service, and to loue them that loue vs:
 but in doing good to them that doe vs
 hurt, in giuing them that take from vs,
 in forgiving them that offend vs, in
 louing them that hate vs, in feeding
 them that we see hunger-starued, in
 cloathing them that we see want their
 corporall couering, in comforting the
 sad and sorrowfull, in visiting such,
 both with counsell and ayde, that have
 not their wished liberty of Body or
 Minde, and in performing such other
 offices of Christian commiseration
 and pittie, as are commanded vs in the
 word of God, to be done towards our
 Brethren and Neighbours. These are
 outward workes, which being perfor-
 med by a feeling heart, touched with
 the Spirit of God, are sweet sacrifices
 to God, and are accepted of God, as
 that true thankfulness, which God re-
 quireth in recompence of our abun-
 dance, which God so freely and louing-
 ly bestoweth vpon vs above others in
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this life: and for his spirituall gifts and blessings, as the blessing of the inward peace of conscience, the blessing of the knowledge of his Word and Testimonies, the benefit of Faith, of Repentance, and of other Diuine graces, hee onely requireth the true vse of them, as to loue him aboue all things, to liue in sobriety, temperance, in his feare, in the exercise of true Religion, in Prayer, in hearing his Word preached, in reading the same with reuerence, in continuall going forward from faith to faith, from one heavenly vertue to another, and in behauiung our hearts inwardly, in such a liuely and willing remembrance, and execution of his diuine will, as nothing may mis-carry vs from what hee hath commanded, or draw vs into what hee hath forbidden.

Thus if he finde vs prepared, hee will then, as hee hath promised, blesse vs more and more, and giue and bestow vpon vs, more and more of his spirituall benefites, and adde vnto our stocke and store such abundance of all necessary outward things of this life, as wee shall not onely bee able to feede, cloath, maintaine, and relieue our

selues with wished contentment, but
 will giue such continuall increase, as
 wee shall be able to performe these for-
 mer duties to his needy members, and
 thereby not onely testifie to the world
 our faith by our workes, who will
 glorifie God for vs: but God shall see
 our faith in him, and approve our out-
 ward workes amongst men, to bee good
 by our faith. These being the fruits of
 true obedience, and obedience the most
 acceptable sacrifice of thankfulness, a
 worke not onely not painefull or tedi-
 ous, but most sweet vnto the soule, let
 vs embrace it as the true wisdome,
 which, for the sweetness, passeth the
 hony, and the hony-combe, and for pre-
 ciousnesse and worth, is of more value
 then the finest Gold, or dearest earthly
 Jewels. Who will not then apply
 his heart vnto this most acceptable
 thankfulness, to which is promised
 a new and daily renewing of blessings?
 one blessing shall follow another, as
 the sweet drops of the morning dew:
 happy is the Man that is in such a
 case. But most unhappy the Man for-
 getting God, and Gods benefits, way,
 who offereth the sacrifice of praise in a
 false, or a cold, or a counterfeitt manner,

as Cain did, who would bee seene to
 giue vnto God, part of his earthly
 abundance, but because it was done
 with no true affection, it was not ac-
 cepted: no more are these vnworthy
 prayles which many worldlings seeme
 to flatter God withall, offering the
 Sacrifices not of idle, but of hatefull
 foolcs, though in common speech they
 can make semblance of great piety:
 As when they speake of Gods bles-
 sings, the increase of their Corne,
 Oyle, and wine, the prosperity of
 their Cattell, the long continuance of
 the health of their bodyes, good suc-
 cesse in their affaires, they can vse an
 outward kinde of humiliation, bow-
 ing their counterfett knees, and bayling
 their dissembling Bonnet; as if the
 true prayse of God consisted in these
 ceremonies, when indeede their hearts
 are full of Auarice, their hands of
 Bribery, and their lips of dissimula-
 tion. Hath God respect to these kinds of
 offerings? No, he accepteth the obedi-
 ence to his will: and his will is, that
 thankfulness to him (being in Heauen
 not seene) should begin in Earth, in do-
 ing good to our brethren, whom we dai-
 ly see: else though God vouchsafe to set

(as hee did vpon Cain) a marke vpon
 such ungratefull dissemblers, that they
 come not into misfortune in this life,
 like other men, yet it shall be a marke of
 their reprobation, which they shall car-
 ry with them to their eternall graues.
 Had not the men of the old world great
 blessings of the hands of God? But
 where was their thankfulness? The
 earth was full of cruelty: a base recom-
 pence for so many blessings: yet did
 thinke themselves very secure: yea,
 when God in his secret Justice prepa-
 red their generall confusion. Was God
 so strict in obseruing, and so seuerer in pu-
 nishing the whole world for vnthanke-
 fulnesse, hauing but the Law of nature
 their guide? and will hee be lesse to a
 stiffe-necked people, or to one disobedi-
 ent person, hauing the vse of his word?
 Is not mans vnthankfulness towards
 man, censured in most euill part by
 man? how much more mans vnthank-
 fulnesse to God? Laban found great
 benefit, and many blessings to grow
 vnto him in his earthly estate, by Ia-
 cobs faithfull and true seruice, yet how
 unkindly did he reward him? Gen. 32.1.
 Yet see the merries of the Lord, who
 seeing thankfull Iacobs afflicted heart,
 vnder

under his ungratefull and seuerer Master, wrought his deliuerie, and sent him from cruell Laban, rich. But did Jacob attribute his successe, and increase of his wealth, to proceede from his care and industry? or did he attribute it to his Art of speckled Rods? No, hee confessed by what meanes hee was so blessed; namely, by God, to whom, as to the Author of all the good that befell him, hee gaue the glory, saying, (at his returne) Ouer this Brooke I came with my staffe and scrip onely; but loe, Lord, I now returne with mighty Droues. Here was the true and liuely image of the sacrifice of prayse in godly Jacob, and the very picture of ingratitude in vnthankfull Laban, giuing thanks neither to God nor Men for his prosperity.

Many Labans now liue, that receiue the benefits of poore mens trauels and endeauours, and at the hand of God, rich blessings: and yet they will not admit, either the helpe of man, nor the prouidence of God, to bee the meanes of their aduancement, but their owne wit, policy, desert, or humane friendship: and to defend their grosse and impious ingratitude, like not to as-

sume.

firmē, that the seruant that labourēth, is worthy of his hire: I am (saith this carnall Logician) the Seruant of God, and therefore worthy of the gifts I receiue from him. Such hellish Syllogismes, worldly men, the Schollers of Perdition, can frame against themselves, not finding the subtilty of the Deuill in these Arguments, who striueth to colour by his Sophistry, this erroneous conceit of theirs, in assuming desert to receiue good, where they deserue to receiue euill euermore.

The Seruant of an earthly Master may performe in some measure his Masters worke, and may thereby deserue his promised hyre: but whoso thus pretendeth himselfe to bee, or is indeed the seruant of God, by whom a lawfull calling may be assigned him, howsoeuer hee waide in the execution of his externall vocation, yet hee cometh so farre short of of his true dutie commanded, as hee not onely meriteth no earthly or temporall benefits, but to be corrected with many stripes. As whoso looketh into, or compareth his owne performance with the Commandments of God, shall finde himselfe

so farre behinde with God in thanke-
 fulnesse for his least benefits, as he
 shall be driuen to confesse hee is unwor-
 thy of the Bread and Rayment, (bee it
 neuer so meane) that hee intoweth:
 which also, how meane soeuer it bee, it
 is the gift of God, and in no other, nor
 by any other meanes made ours, but
 in Christ alone, without whom the
 greatest Riches, the most glorious E-
 state, and most wished earthly prospe-
 rity, becommeth a curse vnto them,
 that make them not theirs by Him that
 is blessed for euer. Heathen men are
 thankfull vnto their false gods, for the
 supposed good turnes they did receiue
 of them, and in recompence they doe not
 onely giue verball thanks, but will of-
 fer vnto them, euen their dearest Chil-
 dren in Sacrifice, to shew their thanke-
 fulnesse. And yet such as receiue euery
 day new blessings of the true God, yea
 although their plenty and health neuer
 so much increase and continue, they
 will not offer vnto him the least part
 of their superfluous store, in giuing it
 to the poore, in whom euen Christ
 himselfe maketh Petitions for a cup of
 cold water, (as it were) and yet can
 hardly obtaine it at their hands, that
 will

Will not sticke to affirme they are most thankfull to God. But know, that God will not be served as Men are. Masters can no further iudge of their Seruants and their seruice, then they see: the idlenesse and loytering of their Seruants they may in presence obserue, but the hidden and concealed falshoods they cannot discerne: and if it be discouered, it is but by doubtfull meanes, as by coniecture, or report: but our great and all-knowing Master hath neuer his eye from his worke: nay, hee seeth and knoweth our wills, the secret idlenesse or vanity of the heart: howsoeuer the hands or lips may seeme to labour to the praise of God before men, hee can finde out our counterfeitt holinesse, and dissembling thanks. It is no boote to tell men, We be thankfull to God, though men cannot reprove vs, nor distinguish betweene our dissimulation and true thankfulness. Who would or could haue condemned Ananias and Saphira, that voluntarily gaue the most part of their goods to the vse of Gods people: and yet the holy Ghost finding their hypocrisie, gaue them the reward of death, for that which they concealed from men.

Man could not haue found out the
bribery of Gehezi, nor the hypocrisie
of Iudas. It is a dangerous thing to
dally with holy things, much more
to dissemble with him that is most
holy.

Ingratitude is a contemptible vice,
yet not so odious as is hypocriti-
call vnthankfulness, for by the one,
man findeth apparantly, who are
thought vnworthy of a second good
turne, but by the other, man is drawne
to doe a fauour vnto the undeseruing,
that by dissembling insinuation and
counterfeit thanks for a former, ob-
taines a second kindnesse, when in
truth hee is merely vnthankfull for
both: but God is not thus over-ta-
ken, hee cannot deceiue by dissembling
gifts, nor be deluded by counterfeit
thanks. And yet God oftentimes gi-
ueth new gifts, as health, wealth,
honour, office, fauour of friends, a good
wife, and dutifull Children, and many
such like earthly blessings, to the most
vnthankfull, by which the mindes of
carnall men are so much the more be-
sotted, in obseruing that all things
succeede so well, they thinke God is
well pleased with them, flattering
them.

themselves, that they stand much in Gods fauour, because their occasions succede better then other mens, persuading themselves that to keepe a formall and morall course of life among men, and to make superficiall shew of thankfulness vnto God, and at their death to allot some manner of forced beneuolence to the world, as the building of an Almshouse, Hospitall, Colledge, or such like, is so high a recompence to God for the loane of his benefits, as he resteth rather in such a benefactors debt for this good deepe, then such a vaine-glorious giuer indebted to God, for his long vsing and abusing of his blessings.

By which, I condemne not such woorkes, tending to charitable vles, as are done in due time, and by man, first seeking to bee themselves in the true fauour of God, before they so seeke the glory and commendation of the world: for I presume to say, that the bestowing of mens goods, while they are their owne, by their owne hands, in secret, to the needy members of Christ, is more acceptable to God, then the former (though commendable) intendements after their deaths: While wee liue, wee know

know what is for the time in our disposition, but after death wee cannot take knowledge what course will be taken with that we intend to best actions: neither doth the giuing after death, testifie mans assurance of Gods prouidence, as doth the liberall giuing in time of life: for whoso keepe his treasure till he dye, hee leaueth it perforce, and against his will, which no man can deny, and though he grieue to forgoe, he cannot feare to want them: but he that giueth in his life time, giueth in assurance that he that gaue it him, and made the promise of rewarding the Seruants to the poore, dependeth so surely thereupon, as he shall neuer want what may be sufficient, which indeed is a worthy testimony of truest thankfulness to God, for the things he enioyeth in this life.

Prepara-

Preparatiues to thank-
fulnesse.

Saluation belongeth vnto the
Lord, and his blessing is vpon all
that are his, Psal. 3. 8.

The Lord hath heard my petition,
the Lord doth receiue my Prayer,
Psal. 6. 10.

I will praise the Lord with my
whole heart, I will bee glad and re-
ioyce in thee, O thou most High, Psal.
9. 1.

Lord, thou hast heard the desire of
the poore, thou preparest their heart,
thou bendeest thine eare vnto them,
Psal. 10. 17.

In my trouble did I call vpon the
Lord, and cry vnto my God, he heard
my voyce out of his Temp'le, my cry
came before him, and he helped me,
Psal. 18. 6.

I sought the Lord, and hee heard me; yea, he deliuered me out of all my feare, Psal. 24. 7.

Taste yee, and see how gracious the Lord is: blessed is the man that trusteth in him, Psal. 34. 8.

Let the Lord liue, and blessed be my strength, and the God of my saluation be exalted, Psal. 18. 46.

Thou art my Lord, my well doing extendeth not to thee, but to the Saints that are in the earth, Psal. 26. 2, 3.



Hough men by their best gifts cannot enrich God, yet they must bestow Gods gifts to the vse of his Children, and that is the best recompence they can make vnto him for all his earthly blessings, and to bee obedient vnto him according to his will reuealed in his Word, is the Sacrifice wherewith he is pleased for all his benefits spiritual & corporal, which whoso neglecteth, is meere vnthankful, what shewes soeuer he maketh
of

of outward Thanksgiuing. Therefore euery faithfull receiuer of any his blessings, wil fall downe before his Maiesty in this or the like manner of hearty thankfulnes, to manifest with his words, the inward willingnesse of the heart.

A generall Thanksgiuing vn- to God, for all his benefits, spirituall and corporall.

Eternall God, and ever-living, and
most louing Father, I the poorest
and most vnworthy of all thy crea-
tures, doe bow and prostrate the
knees of a truly-thankfull heart vn-
to thy Maiesty; yeelding vnto thee all
humble, vnfained and possible thanks,
for all thy fatherly fauours, both di-
tine and corporall; aboue all (O Fa-
ther) I thanke thee, for that thou
diddest elect and chuse mee to saluation
before all worldes: for that thou crea-
dest mee being nothing, and being
borne a sinfull Reprobate by nature,
diddest redeeme mee from Satan and
Hell, and adoptedst mee one of thine
owne Children, by thine owne Sonnes
blood,

blood, in whom, and for whose sake,
thou acceptest mee an heire, with the
Saints, of the glory of Heauen. And
for mine assurance here in this life,
hast given mee not onely thy promise
in thy word, but hast sanctified mee
with thy holy Spirit, whereby I be-
leeue: and can in some measure resist
the motions which arise in mee, by
meanes of that originall corruption
which I brought into the world, and
beare about mee, which could not but
condemne mee, were it not that the
death and resurrection of Iesus Christ
the righteous, did iustifie mee by a true
apprehension, and a faithfull feeling of
his most free merits, working for me, and
in my behalfe.

These most sweet spirituall fauours
so farre surmount the apprehension of
the most wise in the world, and any
feeling to the comfort of carnall men,
that they cannot assure themselves of
their owne saluation, a more misera-
ble estate then which cannot light by
on men. How much then, Lord, am I
wretched Creature, bound vnto thy
free mercy, in choosing mee to bee one of
thyne owne by Adoption, and to giue
mee the earnest-penny of the Spirit
to

to assure me thereof, and that so farre
 from presuming vpon any desert of
 mine owne, as I wholly condemne my
 selfe, and acknowledge all my hope
 and assurance to bee wrought in mee by
 thine owne free loue, I vnworthy, de-
 serving nothing lesse, deserving rather
 thine heauy and high indignation, and
 consequently thy iust Iudgements,
 whereby, in stead of my free election, I
 should bee reiected, in stead of my re-
 demption, I should be condemned, and
 be retained in the fearefull power and
 bondage of Satan and Hell: in stead
 of my Sanctification and iustification,
 I haue merited reprobation, and yet,
 deare Father, in the abundance of thy
 fauours, I haue, and doe inioy the bles-
 sings of all spirituall comfort and con-
 tentment, and withall haue inioyed so
 many corporall comforts, and earthly
 graces at thy hands, as are more in
 number then my sinnes, which are
 more then the dust of the Earth: my life
 I had of thee, the continuance thereof
 of thee: the health of my body thou
 preservest, and when I haue bene
 sicke, thou hast healed me. In my hun-
 ger thou feedest mee, and refreshest mee,
 when I am thirsty: thou cloathest mee,
 and

and which is more, thou bearest mee as
the Eagle doth her young, euen vpon
the wings of thy prouidence, so that
I haue bene deliuered from infinite e-
minent dangers, both from the perill
of the sword, and the plague, and from
the violence of many misfortunes
which might haue befallne mee, where-
by had I not bene protected by thee,
I had perished long agoe, and many
times being poore, thou hast relieved
mee: being entred, thou hast kept mee
from the power, and open force, and
secret deuices of my many enemies.
And moreouer, which is not the least,
(Lord) thou hast not onely giuen mee
the vse of my limbes, and seruice of my
senses, but hast taught my heart to
conceiue, and my hands to performe
that, by which, in thy prouidence, I
profit in my calling, and liue. Now
then, most gracious and louing Fa-
ther, am I bound vnto thy diuine Ma-
iesty, for such and so many heauenly
and spirituall blessings, and corporall
and earthly benefitts, the least of which
as I haue not deserued, so can I not
make recompence vnto thee for the
least. But as thou hast freely bestow-
ed them all vpon mee in Christ: so in
Christ

Christ I returne to thee the glory, in whom thou art well pleased, and in him reconciled vnto mee, or else would the benefits which I receiue, become rather a curse then a blessing vnto mee.

Oh that I were therefore of wisdom sufficient, of power able, in disposition willing, and in zeale so feruent, as I might powre forth thy deserved prayes with a ioyfull heart. But, good Father, accept the sacrifice of my willing minde, and impute not vnto mee either weakenesse or unwillingnesse, vnthankfulnessse, or forgetfulnessse of this high duty, forasmuch as that all-sufficient Lambe sacrificed for mee, mediateth as well for mee, and in my behalfe, my inward thanksgiving, and presenteth them vpon thine Altar of mercy, as hee euer presenteth vnto thee my prayers for pardon of my sinnes. Of my selfe, Lord, I cannot bring thee Abel or Elias sacrifice, but an heart of true thanksgiving, which it may please thee to accept, as thou didst the sacrifice of Bullockes and Goates. And let mee, Lord, be truly able to offer vnto thee Davids Morning and Evening sacrifice of prayse: especially that most sweet and preuailing sacrifice of small obedi-

dience

dience which thou so much acceptest: and although it can merit no fauour at thy hands, as it is my worke, it being sanctified in Christ, it is the speciall meane, not onely to discharge my duty in part, but to obtaine new and continuing blessings and benefits at thy hands in Christ: to whom, with thee and the holy Ghost, be all honour, power, prayse, and thanksgiuing, for euermore. Amen.

O Lord increase my Faith, and make me euermore thankfull.

Another Thanksgiuing, in and for Gods gentle corrections.

O Eternal God, powerfull, and true, which bringest downe to nought, and againe aduancest: thou in mercy often correctest thy dearest Children, and holdest them in by afflictions, lest their ouer-much liberty should giue them ouer-much scope to run astray, and consequently to sinne, and dishonour thy name, to their owne destruction. Therefore, O louing and most mercifull and deare Father, I doe

doe yeeld thee thankes that thou hast
 visited me with crosses, and beaten me
 with gentle afflictions, and corrected
 me with fatherly chastisements: for
 they are thy louing embracements,
 welcome to the spiritually-minded,
 irksome yet to flesh and blood, that
 fauour not of any thing contentedly,
 but of sinne, delight and vanity, bailes
 and snares of death. Good therefore
 is it for mee, deare Father, that thou
 hast humbled mee with thy louing cor-
 rections: and great is thy fauour, yea,
 and thy prouidence and power, past
 all the capacity of the wisest: for loe,
 Lord, I haue found fauour in thy
 sight, I haue receiued comfort at thy
 hands, euen in the time of my deepest
 affliction; yea, when I was cast
 downe, and in the conceit of mortall
 men, confounded altogether, thou yet
 diddest take me vp, and didst not suffer
 mee to perish vtterly: for when mine
 enemies laide waite for mee, and snares
 to take mee, and intended my destru-
 ction, they were by thee preuented of
 their purpose, and when they halsted to
 take mee, they stumbled and fell, and I
 escaped from them, as a Bird from the
 snare of a Fowler, therefore doe I

give

gine thee the glory, I prayse thy name,
and I will magnifie thy goodnesse for
ever.

O Father, who hath looked upon
me in my troubles, but thou? who hath
sustained mee, but thou? who hath fed
me, but thou? who hath preserved mee,
but thou? who took me out of the Ly-
ons mouthes, but thou? who relieved
mee when I wanted things necessary,
but thou? who hath deliuered mee in
the time of danger, but thou? who shall
haue the prayse and glory, but thou, the
God of my saluation, and mine everla-
sting refuge?

But what recompence, deare Fa-
ther, shall I make vnto thee? what re-
ward shall I giue thee? what sacrifice
shall I offer thee? I am a worme and
no man, I haue no good thing to present
vnto thee, but onely I say and confesse,
and acknowledge euen from my heart
and soule, with my tongue and lips,
that thou onely art God, onely good,
onely able, and willing to helpe the
poore, to relieue the distressed. to com-
fort the ablect, and to deliuer them that
are ready to be swallowed vp of merci-
lesse warres.

doe I am poore, yet thou provideest for

me: I want, and thou giuest mee things expedient: I haue Enemies, but thou defendest mee from their tyranny: I am feeble, and weake, and fearefull to fall, but thou dost yet strengthen mee and vphold mee: thou leaueit mee not in misery: thou forgettest mee not in my calamity, thou dost not euer hide thee from mee, nor turne thy face when I seeke thee, but thou rather hearest mee before I call, and preparest mee salue before I vnfold my soze, and giuest before I aske, more then I can desire: Yea, Father, when I thinke my selfe ouerwhelmed with the troubles, that like raging swaues doe follosw one another, thou takest mee vp, and settest me on a sure Rocke, and when I begin to slide, and my faith seemeth to faile mee, thou euen then, with thy helping hand dost hold mee vp: so that neither the waters of this worlds troubles can altogether swallow mee vp, neither I altogether so fall, as if there were none to helpe me vp.

Therefore, O Father, full of loue, full of power, full of compassion, and patient, to thee onely I yeeld prayse, for my present reliefe and comfort: I
 thank

thanke thee for thy louing and fatherly
helpe, who art absolute in thy prou-
dence, and therein raisest meanes to
support thy Childzen, when they are in
danger. And as thou of thy free fauour
in Christ thy beloued, hast at this
time, and for euer deliuered mee, yea,
when I was past hope; so continue
my louing God, and helper, and Sa-
uour vnto the end: and as thou seest
my Soule in aduersity continually: so
be thou my continuall helper, that I
may still sing vnto thee the song of
prayse, for thou art woorthy to be pray-
sed, oh, thou art woorthy to be praysed:
to thee be prayses for euer. Amen.

O Lord increase my Faith.

P S A L. 18. 2.

*The Lord is my Rocke & my forteſſe,
and he that deliuereth me, my God
and my ſtrength: In him will I
truſt, my ſhield, and the horne alſo
of my ſaluation, and my refuge.*

**A Thanksgiuing to God, for
that Enemies haue not preuailed
according to their deſires, with
prayer to preuent them.**

O Lord of Hoſts, Lord of Heauen
and earth, who defendedſt David
from the make of Saul, Hezekiah
from the power of Senacherib, and all
thy Children from their Enemies, ſo
farre as was euer expedient for thy glo-
ry, and their ſoules comfort: I thanke
thee, and bleſſed bee thy holy Name
for euer, for that thou haſt not ſuffered
mine Enemies to triumph ouer mee,
but haſt moſt graciously deliuered mee
from their malicious deuices, and hate-
full inuentions. Thine eye hath ſeene
their laying in waite for mee, and their
wicked practices, and in thy providence
they

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they are fallen, and I stand, they are
 snared, and I am deliuered; they are
 punished, and I am preserved. But it
 was not mine owne policy, mine owne
 power, wisdom, or sword, that hath
 kept them backe, it was thine owne
 will, thy worke, and thine is the glory:
 neither haue I escaped their wicked
 practices because I was iust, nor be-
 cause I was innocent: neither of
 which deserueth so much, but it was
 thine owne free mercy in Iesus Christ,
 by which they are snared, and I am de-
 liuered: and I doe acknowledge it,
 and doe confesse before all men, yea,
 I doe publish thy prayse for thy good-
 nesse, who art my strength and my sal-
 uation: bee thou euermore so, and I
 shall neuer be moued: be thou my rocke,
 whereupon I may euermore rest safe.
 And grant that as I haue seene thy
 saluation, tasted of thy sauing health,
 felt the power of thy right hand, and
 bene partaker of so many of thy bene-
 fits and blessings: make mee able to
 glorifie thy Name, that as thou hast
 now disappointed mine Enemies of
 their hope, and weakned their power,
 as thou hast scattered them, and brought
 their deuices and imaginations to
 nought:

nought : so, Lord, stand alwayes by me,
 and as they haue made a mocke of mee,
 trusting in thee, so let shame befall them
 for their cruelties ; let their mouthes
 which speake lyes be stopped, their
 armes still weakened, and their hearts
 waxe faint, whensoever they shall at-
 tempt their malicious devices against
 me againe, when they shall compasse me
 about with the multitude of their wil-
 ked imaginations, then let the multi-
 tude of thy mercies ouer-watch them.
 They haue sought my hurt without a
 cause, and therefore sell without my
 force : thou tookest my cause into thine
 owne hand, and hast brought me out of
 the snare that they haue layd, and taken
 them, for thou iudgeth right : let them
 therefore know that it is thou that hast
 done it, and although they say in their
 hearts, The Lord will not see, nor con-
 sider : let them finde that thou seest and
 considerest their practices, and let them
 vnderstand that thou regardest the
 cause of the oppressed, let them neuer
 haue power to rise againe against mee,
 let them neuer preuaile : let me euermore
 reioyce in thee, O Lord, my God, my
 strength, and my redeemer.

O Lord increase my Faith.

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A Thankesgiuing to be vsed
after the returne of a Iourney,
or comming to some Inne,
or place of rest.

O God of all goodnesse, mercy, & loue,
I giue thee most humble and hear-
ty thanks, for thy Diuine prouidence,
in leading and conducting me in this my
Journey, and for preserving me from
dangers in the same, wherein I doe ac-
knowledge thy goodnesse towards me;
who as thou diddest euen by thy hand,
conduct Lot out of Sodom, so hast thou
taken me, as it were in thine armes and
deliuered me from perill. And as thou
diddest send Raphael thine Angell to
conduct Tobias: And as thou diddest
leade the Seruant of Abraham, and did-
dest guide Iacob in their iourneyes, euen
by thy holy ministring Spirits: so doe
I acknowledge, that thou hast beene
this day with me in my iourney, thou
hast brought me in peace and safety
into this place, wherein I may take
my bodily rest and refection, hauing
graciously protected me from many
secret dangers, not onely of Enemies,
Robbers,

Robbers, and Thieves, but also from danger and hurts of my limbes, which are commonly incident, and doe befall euen thine owne Children, blessed bee therefore thy holy Name for euer. I giue glory vnto thy Sacred and most glorious Name, for that thou hast not onely preserved mee, but hast also blessed my iourney with such successe, as in thy wisdome is most for my comfort and profit: for in all things thou knowest better what is fit for man, then man: and therefore as thou hast bene pleased to deale with mee, or shalt thinke hereafter fit for mee: grant that I consult not with flesh and blood, to finde the expediency of the successe of my iourney, knowing this, that we are ignorant of the things most conuenient for vs: And therefore whatsoeuer doth or shall succeed, by thy prouidence, giue me wisdome, patience, and thankfulnessse to imbrace the same.

Let mee neuer forget the words of thy mouth, thy promises made vnto thy Children, that all things shall worke together for the best for them. And therefore I doe assure mee, that thou hast brought my iourney to prosper, so farre as may be to thy glory, my com-
fort,

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fort, and the discharge of my duty, in all the circumstances of the occasion of the same. Make me able therefore to extoll thee, O my God, let my Soule prayse thee, O everlasting Guide. Lord, most louing, God all-sufficient, and euer-helping Father: to whom with thy Sonne, in whom thou predestinest, and to the holy Ghost, in whom thou sanctifiest all that are thine, be euermore ascribed all Glory, Power, Dominion, and Maiesty for euer. Amen.

O Lord increase our Faith.

A Prayer for the Fruits of the Earth.

O Almighty and most mercifull God, the Lord of Heauen and Earth, which of thine abundant and infinite goodnesse, doest adorne and fill the Earth with all kinde of fruit and Graine, whereby is sustained both the life of Man and Beast, and which yet cannot prosper without thy blessing: we humbly beseech thee, of thine infinite

nite goodnesse and mercy, to blesse our
 fields and ground, and make them
 prosperous to yeelde their increase: for
 without thy fauour and blessing, the
 Earth can bring forth nothing, but un-
 profitable and hurtfull wexdes, nor we
 by our endeuours make the same to
 prosper. Let not our grounds be deso-
 late in thine indignation: shut not vp
 the Heauens in wrath for our sinnes,
 that it be not as Iron, nor our Earth
 as Brasse; but of thy goodnesse giue vs
 both the early and latter raine, that
 we may haue abundance of our fruit.
 Thy Riuer, O Lord, is full of water,
 prepare our Corne, and prosper our
 Earth, crowne the yere with thy good-
 nesse, and let the clouds drop fatnesse,
 let the Plaines be replenished with
 Sheepe, and the Vallies with Corne,
 that the Possessors of the Earth may be
 many and reioyce. Preserve vs (O
 Lord) in the time of dearth, that we
 perish not for hunger, nor be confound-
 ed in the time of danger: we con-
 fesse our sinnes (O Lord) with groa-
 nings and grieve of heart vnto thee:
 heare our prayers in thy holy Habita-
 tion, and be mercifull vnto thy peo-
 ple, which haue transgressed thy holy
 Com

Commandements , and giue euery
man according to his wants, that in all
things we may confesse and acknow=
ledge with all reuerence, thy omni=
tent and diuine power, and thy bounti=
full hand, with giuing thanks and
continuell prayles vnto thee, which hast
giuen vs all things here to inioy. Amen.

O Lord increase my Faith.

Medi-

Meditations.

A most Diuine and comfortable Meditation, concerning the Maieſty, and power, and Loue of God, whereby men distressed, and in continuall dangers, may be stirred vp the more assuredly to depend on him, for their deliuey and reliefe, though it come not suddenly.



Why shouldst thou feare or faint, O my poore soule, though yet thou finde no more rest then the Dove, that could finde no place to set her feete on? We yet comforted, for the Lord he is God, and he turneth all things to good, to them that are his.

Thou hast long sighed and bewayled thy miseries, and yet thou art as Ioseph, still in prison: but looke not vpon the weak means of flesh and blood, to be freed: looke not vpon the staffe of Egypt,

Egypt, the bruised Reede of carnall ayde to be stayed by: they are but false allurings, to draw thee from the sweet contemplation of the admirable workes of the Worker of all good, the Lord of Hostes, besides whom there is no God. He sitteth in glory in the Heauens, and hath cloathed himselfe with Majesty. It is he that maketh all knees to bow, and forceth Kings to stoop, and driueth away the armies of his most mighty Enemies.

He is the hope, and strength, and helpe, and refuge, and rescue, and reliefe of them that trust in him: and he is not curious or coy, as man that worketh for money: hee deth not good for good againe, but all in loue, all in mercy, freely, and wanting no power to bring to passe what he will: either in mercy to his Children, or in iudgement against his Enemies.

For the Heauens are his seat, the Earth is his foot-stoole, the Angels are his ministers, and all creatures serue him, and that for man onely: I will not then disuay, though I cry yet, and be not yet heard. There is an appointed time, and there is an appointed meane in his prouidence already decreed

decreed in my behalfe, I know well by his promises, which are Yea and Amen.

Therefore be yet patient, O my soule: trust yet, O my soule: stand fast, and this God, yea, this high and glorious God, this great and terrible God, will be thy keeper, thy Saviour and protector evermore.

He is an immaculate God, a God pure, perfect, and holy: feare him therefore, O my soule; for as he is cleane, he will haue thee cleansed from all impiety, he will haue thee beautified with sanctity and holinesse, as he is holy: no euill dwelleth in him, sinne must not remaine with thee: flye therefore all impiety, and embrace the righteousnesse of Christ, who will put on thee his robe of righteousnesse, and thou shalt be perfect. And this God then shall be with thee, this God, I say, shall be thy refuge for evermore.

Though he sit in the high Heauens not seene with the eye of flesh, nor can be reached vnto by the hand of naturall reason, yet he commandeth all, and doth euen what he will, both in Heauen and in Earth.

So powerfull he is, so magnificent, and so absolute in power, that at his word

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Would the Earth trembleth, the Mountaines moue, and in his displeasure hee killeth euen Kings for his righteous Childrens sakes.

The Heauens aboue doe shew the glory of this God, and the artificiall frame of the Firmament, the glistering Starres therein, the Sun and Moone, and their due courses vnhangeable throughout all ages, and the beautiful ornaments of the earth beneath, doe approue the admirable workes of his hands.

His voyce is a mighty voyce: for he speaketh, and it is heard from one end of the World to another: his voyce is a terrible voyce, at which all Powers, Princes, and Potentates doe tremble.

That mighty Nebuchadnezzar at his voyce, was thrust forth into the field among the wild Beasts, from his Throne: and Dauid from the wilderness, called backe to sit in the seate of honour: by him was Haman hanged, and Mordecai deliuered, Susanna cleared, and the Iudges stoned.

Euery Kingdome is this great Gods, and hee raigneth ouer all Nations: he controlleth, and is not controlled: hee smiteth, and is not resisted: he

he aduanceth, and none can throw them
downe.

O my Soule, feare, and serue, and
loue, and reuerence, and obey this great
God, this Lord high and terrible, that
approueth himselfe a King ouer all the
Earth, being guarded with such inuinc-
tible Power and Maiesty, that hee can
strike Saul to the ground with his ter-
rible voyce, and againe arise Saul with a
louing and kinde heart.

O Lord, how terrible art thou in thy
workes? Through the infinite great-
nesse of thy power, thou hast made all
things, and preservest all men: inso-
much as all such as seeme to deny thee,
thy power and prouidence, the fooles
that say in their hearts, there is no God,
are made mute, and put to silence, and
both their will and their practices made
all subiect vnto thy will and pleasure.

What then? shall I rest amazed at
the frivolous inuentions of fleshly men,
that seeme by their owne power to build
themselves Babel on earth, working
terroure to the poore by their pride, and
practice impiety without any remorse
of conscience?

No, I will keepe silence, and nei-
ther mine owne wants, nor sorrowes,

nor dangers, nor the worlds ignominious taunts at my base estate, shall expell me from this glorious God, from this powerfull Iehouah, from this so louing and kinde a Father: that feareth not the strength and forces of millions of Kings, but shieldeth and defendeth his by his mighty hand, and keepeth them safe in the flaming fire, in the raging Seas, and in the strength of the Lyons pawes.

Let this God, I say, arise and chase his enemies, and cherish his little ones, and pull downe the proud, and set vp the simple, and scatter the wicked, that they dwell not beyond his time appointed, to tyrannize ouer his chosen vpon the earth.

The Chariots of this God are twenty thousand Angels, the Lord himselfe being among them the generall worker of all good for all his, and of all iudgement against the vnjust.

All the goods that are esteemed as Gods among men, are but Idols, but the Lord he is God, that hath covered himselfe with light, as with a garment, whereby hee discouereth all darkenesse, infidelity, disobedience and Sinne: he findeth out the faithlesse,
howsoe-

howsoever they dissemble zeale, and approueth them not most godly that are most glorious, nor them reprobates that the world reiecteth: but through the light of his most high wisdom and prouidence, hee peeldeth to euery one his owne: to him that doth swell, life, and reliefe, and succour, and patience, and rest, and peace: but vnto the wicked, sorrow and anguish, and tribulations, and a worme euer deuouring, in perpetuall hazard in hell fire.

O my soule, be therefore patient in these transitory troubles, in these momentary afflictions: stand fast, faint not, feare not, flye not, but feed on hope, for a strong helpe cometh, and for this small suffering, thou shalt receiue a perpetuall and most admirable weight of glory.

O my soule, now consider: whom hast thou in Heauen but this God? and whom, or what desirest thou in earth in comparison of him? for hee is thy portion of thine inheritance, hee filleth the cup of saluation vnto thee for euer therefore I feare not, neither will I faint, for this God hath promised neuer to faile me, nor forsake me.

There is none like unto God, Oh righteous people, which rideth upon the Heavens for thy helpe, and on the Clouds in his glory.

The eternall God is thy refuge, and under his arme thou art for ever: he shall cast out the enemy before thee, and will say, Destroy them. Deut. 33.26,27.

O the deepenesse of the riches, both of the wisdom and knowledge of God, how unsearchable are his Iudgements, and his wayes past finding out, Rom. 11.33.

Of him, and through him, and for him are all things: to him be glory for ever, Amen. Verse 36.

They inherited not the Land by their owne sword, neither did their owne arme save them, but thy right hand and thine arme, and the light of thy countenance, because thou didst favour them, Plal. 44.

A sweet Meditation

concerning the Knowledge
and Prouidence of God, whereby
the soules of the distressed members of
CHRIST, rest assured, that GOD
hauing foreseene all things, cannot
but in mercy bring all their sor-
rowes to a ioyfull and
wished end.

IT is in vaine I see, for me a wretched
creature, to strine with my powerfull
Creator. If I should seeme to hide mee
from him, and to seeke to escape his rod
and corrections, he being alwayes solita-
ry, I doe but deceiue my selfe, for he is in
all places, and with all persons, & know-
eth the wayes of men, and searcheth the
hidden thoughts within, and seeth mine
actions without: the workes of his chil-
dren he seeth and approueth, the euill
actions of the reprobates he seeth and
condemneth: yea, this righteous God
tryeth the very hearts and reynes: he
findes out the hidden dissimulation of
hypo-

hypocrites, pretend they neuer so
great deuotion and sanctity. Should
I therefore thinke to colour my sinnes
with the painted shew of dissimulate
holinesse, could I performe it so farre,
as men might approue of all my say-
ings, and allosw all my doings, and
that I were held iust? No, no: for if
my inner parts be not perfect, hee in
his most absolute knowledge findeth
me a deceluer, and so will make mine
enemies at the last breake out as the mor-
ning light.

O my soule therefore, as thou ten-
derest thy saluation to come, and my
comfort here in this life, leaue off to
sinne in secret, and fleye all shewes of im-
piety, and regard truth, and imbrace
iustice, and follow good euil with thy
most inward affection: and let neither
my hand, nor mine eye, nor mine eare,
nor my tongue, be instruments of in-
iquity, but rather of sincere piety, and of
sanctified life.

The cause of misery is sinne, the way
to obtaine mercy is repentance, and a re-
formed conuersation.

How canst thou looke for loue, that
wouldest not to liue well? and how canst
thou liue and not lacke many, yea, all
Gods

Gods blessings inward and outward, vnlesse thou loue him, and refraine thy selfe before him, that seeth thy loose behauiour towards him?

Thou art in outward pouerty, because thou art full of inward impiety: thou hast many enemies, because thou art enemy to God: and thy dangers encrease daily, because thou dwellest not in God, nor Gods Spirit in thee.

Thou sayest, thou art Gods, and yet vngodly: thou sayest thou fearest him: and yet thou still offendest him: thou thinkest thou shouldest receiue what good thou desirest, and yet thou desirest amisse, and deseruest cull.

God knoweth who are his, and who are not his: and none know they are Gods, but who know God, and serue him rightly. The righteous onely he knoweth, and their wants, and the wicked righteous hee despise: because of their sinnes, wherein they say, Tush, the Lord will not regard it.

O Lord, thou seest and beholdest, thou findest out and considerest all mens wayes: mischief and wrong, equity and iustice are before thee, and thou takest the causes of Men into

thy

thy hands, and thou giuest iust iudgement, because thou onely knowest the truth of euery mans cause.

The poore commit themselves to this God that knoweth them, to this God that seeth them, and to this God that pittieeth them, and prouideth for them.

The Lord looketh downe from Heauen vpon all Men, such is the force of his knowledge, that he knoweth in Man, more then the heart of man it selfe: for he fashioneth the heart, and understandeth all my thoughts long before they be conceived within me.

And therefore, my soule, prepare thee to patience, addresse thee to praye God, and continue in prayer, be not idle to meditate good things, that the Lords goodnesse may bee thy goodnesse, that his loue may be thy life, and his providence thy protection: for as he knoweth thy going, and marketh well thy wandring, when thy feete folloewe vaine things, and fatherly correcteth thee for them: so doth he behold thy cares, and heareth thy groanes, which thou makest for sinne committed against him, and healeth thee, and comforteth thee: yet all things are so hid-

born in the Treasure-house of his providence, that the naturall man seeth not the meanes how to be cured when he is sicke, how to be raised againe being brought low, how to be defended, having many mighty enemies: But the Spirit of God discerneth, and as he is God, knowing all things done, so he is a God, fore-saying all things to be done hereafter.

And he sayng mee in my Mothers wombe before I was any thing, ordained for me then, what I receive now, and therefore my hope must not faile, but take hold of his ancient love, where in he first created me to live in him, and by him: and therefore, Oh, that I might be able truly to serve him, that he might lovingly relieve me still, that I might faithfully obey him, that he might fatherly helpe me still.

He is the good Shepherd: O that I were a good Sheepe of his pasture he feedeth, and guideth, and holdeth, and comforteth, and maintaineth all that are his: he loseth none that are his, he confoundeth none that are his, neither doth he forsake any of his unto the end.

Within his fold is his favour, and

in his fauour is life, and in that life is liberty, and in that liberty is reliefe, and in that reliefe true peace, and in that peace the assurance of saluation, and in that assurance, the toy and comfort of the Spirit, whereby euery outward vnsauoury thing is made inwardly sweet: euery crosse hath his comfort, and euery tryall, and temptation, and sorrow, and grieve, is turned to the unspeakable good of the sheepe of his pasture.

Therefore, O my soule, sigh no more, sorrow no more, bee no more pensive at outward pouerty, fret no more at the worlds miseries, dismay no more for thy many sinnes, but strue to stand in the fauour of this God; and hee will set thee free, and banish thy feare, and fill thy Cup, and feede thee with the hid treasures of his neuer-failing loue,

O Lord increase my Faith.

God knoweth the hearts of all men,
Acts 1. 24. & 15. 8.

The foundation of God remaineth
sure, and hath this seale: The Lord
O 2 know-

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knoweth who are his : and let every
one that calleth on the Name of the
Lord, depart from iniquity, 2. Tim. 2.
Vers. 19.

Wist Thou hast counted my wandring,
and put my teares into thy bottle
Psal. 56. 8.

A Godly Meditation of the
Word of God, whereby men dis-
tressed, may bee strongly resolved
to cast off all feare, and to cast all their
care on God, that careth for
them, according to his pro-
mise in his Word.

O What am I, that I should
conceiue of any happinesse, or
rejoyce, or ioy, or comfort to be giuen
mee, either in this Earth below, or in
Heauens above : for I am a man of
corrupt conuersation, my heart is fraught
within mee with corruption, my soule
is defiled, and my whole man polluted.
Is it not therefore my iust portion

haue here miseries, and calamity, and crosses, and enemies, and evils innumerable, to follow me for my sinne, and to vex me for mine iniquities? so hath the Lord threatned in his word.

Most true it is, that right it were, that I should receiue these vnsauoury things of this life, and to bee depriued of the Land of them that liue for euer, if I should receiue according to my deservings: for death is due, for sinne. O wretched man that I am, who shall deliuer me from the danger of death, that shall neuer haue end?

Surely, when I looke into this booke of mine owne wayes, and workes, and wantonnesse, and wicked life, I see nothing but danger and feare, and sorrow, and death it selfe, written therein: how then, my poore soule, unhappy soule, wretched soule, how canst thou escape? O, tremble and feare: for if thou finde not fauour, thou art fallen for euer, and euer forlorne.

Where then wilt thou seeke for succour? to whom wilt thou flye for grace? to the weakke, and wicked, and wofull world, or wanton worldlings? No, my soule, flye from these feeble friends, and looke into, and consider
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and beleue, and embrace the Word of God: taste that Bread of life, drinke of that Fountaine that floweth from the liuely Spirit of truth, and thou shalt liue. It is a pure Word, and will purifie thee: it is a liuely Word, and will recetie thee: the Word of Truth, and will teach thee: the Word of Comfort, and will re-comfort thee.

O my soule, what thing is so precious as this Word, that bringeth the glad tydings of thy saluaton, thou deservest damnation? of Life, thou deservest death? of Comfort, thou deservest confusion? and of mercy endlesse, thou deservest miseries infinite?

It is a Word full of consolation, to such as are sorry for their sinnes, and seeke after righteousness: a Word of terror to the obstinate: it is a killing sword vnto the wicked, and a saving shield vnto Gods Children: the sauer of Life vnto life, to them that are his: and the sauer of Death vnto death, to the wicked. It is more to be desired, then the purest gold, or sweetest hony: Come vnto mee (saith this word) and I will refresh you. Seeke (saith this word) and you shall finde rest for your soules.

O my Soule, here then is thy rest,
here is thy safety, and here is thy sa-
fety, and here is thy life and liberty, and
here shalt thou dwell as vpon the
Mountaine of Peace, vpon the Rocke
of Reliefe, and Hill of continuall
Helpe.

This is the Staffe to stay thee by,
this is the Weapon to defend thee
with, this is the Way to walke in,
and this is the Foode to relieue thee
withall.

Oh, reioyce therefore in the Lord,
O my Soule, because of his word, by
which he assureth thee of health, if thou
be sicke: of comfort, when thou art sad:
of defence, when thou art in danger:
and of his presence, when thou seemest
to be left alone, forsaken of all.

By his word, he saith, Come: by
thyne obedience, say, Lord, I come:
delay not to cast away the superfluous
care of externall things, and seeke
things spirituall and heauenly.

By his word, he saith, Seeke first the
Kingdome of God: answer thou, by a
detestation of the world and worldly
vanity, Lord, thy Kingdome I seeke:
seeke then this heauenly Inheritance,
more to be wished then the Land, and

Renewes, and Riches, and glory of the greatest earthly subiect, who hath but the casuall, and vaine, and slippery things of the world, that leaue him, and wee leaue them: but loe, a Kingdome is provided in Heauen for the poorest Childe of God. Seeke this Kingdome, O my soule, euen while thou art here in this vast wilderness of this worlds miseries: for when thou hast suffered, thou shalt receiue glory: and when thou hast fought that good fight, thou shalt bee crowned: and when thou leauest these things so vile, and vaine, and loathsome below, thou shalt enjoy things glorious and sweet, and full of joy and consolation above: when thou hast left the society and fellowship of men below, thou shalt accompany Angels above: and when thou hast made an end of sighing, and grieving, and groining, vnder the burden of tyrannous men here, thou shalt sing praise and glory to this glorious God above, who hath sent thee his Word here in thy mortality, to comfort thee with the sweet contemplation of thine immortality.

Oh, then let this be thy daily meditation, let this be thy continuall exercise, that

that in want and weakenesse, in sorrow
and ignominy, and miseries, and crosses
and temptation, and in all tryals what-
soever, thou mayest duly weigh, how
thou mayest be assured, that none of these
shall hurt thee: for, loe, even this glori-
ous, and sweet, and most ioyfull word
tellethe thee from thy louing Redeemer;
My grace is sufficient for thee.

O sweet word of truth, yea of a truth,
for hee speaketh and performeth: his
grace is sufficient: what then, shall I
feare? If his fauour be not further off,
but alwayes at hand, what shall I feare?
if it be sufficient, what can resist it? no-
thing but Anne: nay, his grace is suffi-
cient to kill Anne: then nothing can
stand betwene me and this Kingdome
of God, if I flye vnto this word, if I
keepe this word, and meditate this
word, and bring forth the fruits of this
word: then this word will further as-
sure me, that this good God, this power-
full, prouident and louing God, will ne-
uer faile me, nor forsake me.

O Lord increase my Faith.

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The Word of God is louely, and mighty in operation, and sharper then any two-edged sword, and entreceth thorow, euen vnto the diuiding asunder of the Soule and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart, Heb. 4. 12.

The Word of God is our delight in affliction, Psal. 119. 130. And giveth wisdom to the simple.

As new borne Babes, desire the sincere milke of the VVord, that yee may grow thereby, 1. Pet. 2. 2.

Let not the Booke of the Law depart out of thy mouth, but meditate therein day and night, that thou maist obserue and doe according to all that is written therein: for then shalt thou make thy wayes prosperous, and haue good successe, Ioshua 1. 8.

A Meditation, concerning the
benefit of Faith in God, and how
it holderth the Children of God from
falling from him, in their
deepest miseries.

O wretch that I am, where is my
hope? where is my helpe? where is
my rest, where is my assurance of Sal-
uation, or helpe in my troubles?

I have a forcible and strong Law
in mine owne carnall wisdome, that
to trust in Man, to put confidence in
Wealth, and to flye vnto the reliefe of
mine owne deuices, mine owne wayes
and workes auayle me more then all
other meanes, that else-where I may
looke.

O feeble that I am! O my Sor,
and wretch most feeble, what can I doe,
or speake, or worke, or deuise to bring to
pass, the least good thing to comfort me
withall?

My heart is corrupt, my conuer-
sation euill, my tongue unholy, and all
parts of my body impure: can I then
hope

hope of any helpe, or worke any good, or deuise any course to comfort me ?

No, I disdaine all mine owne waies, and workes, and wisdomes, and incline me wholly vnto the counsell of the most high, and hee will instruct mee, I will trust in him, and he will helpe mee: I will flye to him, and he will receiue me: I will pray to him, and he will heare me: I will fall downe yet againe, yea, againe and againe, befoze him, and hee will take me vp.

Shinke not therefore, O my soule, nor be ouer-sad at these my miseries: bee not afraid at the worlds iniuries; faint not in the fury of the euill and malicious men, for thou hast an helper in heauen, in whom whosoever trusteth, shall reioyce: and whom whosoever feareth, shall stand fast; and whom whosoever truly seeketh, shall preuaile in his desires, and shall triumph euermore.

O my soule, let the Lord alwayes befoze thee, for hee alwayes is neere thee. Let me not thinke that he seeth not my wayes and my walkings, as if he were a God that considered not the actions of men.

Hee is at my right hand, and on my left hand; hee is befoze mee and behind

me ; he compasseth me about on all sides,
and findeth me out in my secret intenti-
ons, and his waies are onely perfect and
pure ; his word tryeth the Truth, and
his wisdom passeth the capacity of
wisest men. In this God I trust : in
this word I beleue : in this wisdom
I repose my hope : and as he hath pro-
mised, it shall come to passe ; and as is
fittest, I shall receiue.

And therefore I will not dismay, I
will not be discouraged at my miseries ;
no, if I should passe throzow the Val-
ley of the shadow of Death, I will
not feare ; for my God attendeth me,
and is in all things, at all places, and
at all times with mee ; and though hee
correct mee with his rod, hee vpholdeth
me, and comforteth me with his preua-
ling hand.

None, that trusteth in God, shall bee
put to shame ; not one that putteth his
confidence in him, and embraceth his
word, and obeyeth his will, and wat-
keth in his wayes, shall be confounded
for euer.

He is my light, and he directeth me, he
is my helpe, and he sustaineth me, he is
my rest and my saluation, whom then, or
what neede I to feare ?

O my soule, I should haue fainted in these importable miseries, and continuall dangers, if I did not beleue to see the goodnesse of God, euen in this life; if I were not assured to taste of his blessings, before I goe hence, and be no more seene.

And I finde his fauour, and his mercy, and his power, and his prouidence, and his infinite blessings, both within mee and without mee daily; yea, hee is my strength and my shield, hee is my defence in trouble; and my portion, and my saluation. O my soule, trust in him, and thou shalt bee fed, and shalt haue cause to reioyce in him, and to sing praises vnto his name: for trusting in him, his mercy shall compasse me about; and comfort mee with ioyfull deliuerance, yea, none that trusteth in him, shall perish.

The eyes of the Lord are vpon them that trust in him: trust in him, O my soule; then shalt thou say, I sought the Lord, and hee heard mee, and deliuered me, and relieued me, and defended me, and brought me out of all my dangers.

O how good and how gracious is this God, who sendeth his Angels to encampe

encampe about such as truely trust in him, that no perill, or feare, or crosse, or temptation hurt them : Blessed are they that trust in him.

Feare the Lord; O my soule, trust in him, cry vnto him, cease not to doe good, be not weary of well-doing; for nothing wanteth to them that feare him. Delight thy selfe in the Lord, and he shall giue thee thy hearts desire: commit thy way vnto the Lord, and trust in him, and he shal bring all things to good end for thee.

Waite patiently vpon the Lord, hope in him, feare not, though the Earth be moued, and though trouble inuiron thee round about, for the Lord out of Heauen shall send and saue thee, and shall not suffer thee to perish altogether.

O God, remember thy promises, how thou hast said, thou wilt not faile me. I beleeue, Lord; Lord, helpe mine vnbeliefe.

Vpon thee I haue bene stayed from my youth, and it is onely of thy mercy, that I had not bene confounded long ago: for of my selfe I haue fallen, but thou (Lord) hast raised mee; of my selfe I perish; but through thee

thæ I haue beene euer preserved.

Consider this, O my soule, and forget not the benefits of the Lord, how he hath made thee as Mount Sion, that can neuer be moued.

Let neither pouerty, or sicknesse, or losse, or enemies, or any crosses, or whatsoeuer troubles, driue thee from trust in this God: and assure thee, that neither, life nor death, nor things present, nor things to come, shall dismay thee: his mercies, and goodnesse, and blessings, and fauour, and loue shall follow thee, and feede thee, and relieue thee, and protect thee, and saue thee from all dangers for euer.

O Lord increase my Faith.

Faith is the ground of things which are hoped for, and the euidence of things that are not scene, Heb. 11.1.

Above all, take the shield of faith, wherewith ye may quench all the fiery darts of the wicked, Ephes. 6.16.

I beleened, and therefore I spake, Psal. 116.10.

They that trust in the Lord, shall

be as Mount Sion, that cannot be
moued, Psal. 125. 1.

**A necessary Meditation, con-
cerning the vncertainty of mans
happinesse in this life, and the certainty
of the endlesse happinesse of the
Children of God in the life to
come, notwithstanding
their present misery
here.**

Mine eyes haue sene, & mine heart
hath duely considered the sickle, and
fraile, and feeble, and vncoustant happi-
nesse of man in this life; yea, I my selfe
haue found by experience, that this
World administred vnto man no perfect
comfort, while he liueth vpon the earth.

Yet flesh and blood, the foolish outward
man, besotted with the vaine delights
of sinnes deceits, and snared with the
baites of vaine hope, the pleasure, and
comforts, and glory, and ease, and ful-
nesse of earthly vanities, thinketh him-
selfe safe, and in state of such sure and
neuer-fayling happinesse, that he swal-
loweth

loweth in the myrre of deceiuing security,
vntill at vnawares the hand of the liuing
God bee stretched out against him, and
either turneth his hope to despayre, his
glorying to shame, his ease into trouble,
his fulnesse into want, or all the vaine
things wherein he delighteth, into grieve
and sorrow.

O my Soule, trust not therefore in
the transitory trash, and pelfe, and
wealth of this world, for it deceiuet
and deuoureth men; and as the rust
and canker eateth and wasteth Iron,
so doth the loue thereof deuoure thy
trust in God, and thy practice of better
things.

Trust not in worldly friends, for
their words are vaine, their promises
not performed, nor their helpe worth
thy hope. It is better to put confidence
in the Lord, than to trust in Princes;
for they who haue their breath in
their nostrils, are but Men, whose
power is of the Earth, and whose
hands are feble, and their deuices
vaine. Some trust in Chariots, and
some in Horsemen: but (O my Soule)
trust thou in the liuing God: doing
good, and thou shalt remaine when the
foolish man that beleueth in flesh, and
depen-

dependeth on earthly meanes, shall fall and perish.

Be not carried away, O my soule, therefore, with the hope of any mans helpe, nor feare what man can doe against thee: for suddenly is thy friend taken from thee, and he that seeketh thy destruction, brought to a fearefull end. Thy happinesse is not to haue heapes of gold and siluer, many friends, and all earthly abundance: for the abuse of these are dangerous, because they draw thee from seeking God, and they are short, and bring thee to destruction, leaving thy carcase naked in the graue, and thy selfe, O my soule, in the merciesse pit.

What amayked the rich mans worldly pleasures, when hee went suddenly to Hell? What hindered the beggers penury, when hee went immediately to Heauen?

How was Iob impouerished, hauing mighty wealth? What miseries doe follow the mightiest men, is daily scene, and how terrible the end is of such as haue not the Lord their strength, but put their trust in the multitude of their riches.

Who can say, The wealthy man is happy?

happy? When he sleepeth, he sleepeth in feare: When he walketh, he walketh in danger; and when he is in his best age, strongest body, and best state, he suddenly dyeth, and leaueth his wealth he knoweth not to whom.

And who can say, the poore, fearing God, is unhappy in his basenesse, and want, and ignominy; Alth he setteth his hope vpon the neuer-failing God, hee seeketh his helpe from Heauen, and is fed as with the dew thereof: one hope sustaineth him, and his want is timely supplied with wished necessities, and his heart comforted in his deepest miseries: hee lyeth downe in faith, and patience, and thankfulness, and the Lord sustaineth him, and when he dyeth, he liueth and raigneth, and reioyceth in God his Saviour.

O that I might haue no delight in the vaine thoughts of this world! O my soule, bee at peace within mee, when I haue warres without mee, be contented, and grudge not, when I want the outward fulnesse of worldly things: for I see and consider, that carnall means cannot saue me, but the mercies of the Lord, wherein he affordeth vnto his faithfull Ones, all things to enioy.

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Though hee make mee a reprobach among my friends, and though he suffer mee to stand a gazing-stocke before the eyes of the wicked, who triumph in their owne glory, gotten by their owne hands and deuices, and the Lord none of their counsell, I will not yet be dismayed, neither will I bee moued at their prosperity: for I know, the day of their sorowes commeth on, when they shall howle, and cry out in horror, for the paines that ensue their pleasures, and for the want that shall follow their wealth, and for the miseries that shall follow their mirth, and for the death that shall follow their glorious and swanton life.

Oh, how foolish are they that trust in their goods? how mad are they that make wealth their warrant, and riches their arme, and friends their staffe, when none of these can saue them from sickness, from sorrow, from dangers, nor from death?

No man can redeeme his brother from Gods displeasure, and from his appointed torments in Hell, by his much wealth: hee cannot saue himselfe by the multitude of his riches: but God shall deliuer thee, my soule, from the

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the power of Hell, and shall saue me.

Woe not therefore afraid, O my soule, though many bee made rich, and thou in pouerty: many aduanced, and thou reiected; many graced, and thou disdained: many comforted, and thou injured among the sonnes of mortall men: thy riches, and thy glory, and thy fauour, and thy comfort, and thy ioyes are hid in Christ with God.

And what thinkest thou, O my soule, of these short miseries, that shall bee exchanged for infinite comforts? whether is it not profitable for thee to haue these momentary corrections, to enioy an eternall Crowne? thou hast tryed the inconstant course of worldly things, and the day is comming wherein thou shalt possesse the permanent consolation of heauenly things.

How long hast thou looked about thee for helpe in the Earth? Vpon my right hand I looked, and behold, none that would know me, or comfort me (as David saith) and vpon my left hand, and no man I found that cared for my soule.

Then I cryed vnto the Lord, and said, Thou onely art my hope & my portion in whom I liue, & haue an immouable being. O Lord increase my Faith.

*W*e brought nothing into this world, and it is certaine, that we can carry nothing out, 1. Tim. 6. 7.

Therefore when we haue food and rayment, let vs therewith be content, Verſe 8.

The children of men are vaine, the chiefe men are lyers, to lay them upon a ballance, they are lighter then vanity it ſelfe, Pſal. 62. 9.

A ſweet Contemplation of
Heauen, and heauenly things,
whereby the ſad diſtressed ſoule is much comforted, and encouraged to endure vnto the end, that he may poſſeſſe the ioyes prepared for ſuch as patiently ſuffer, and without grudging beare the burthen of this worlds miſeries.

O My ſoule, liſt vp thy ſelfe aboue thy ſelfe, flye away in the contemplation of Heauen, and heauenly things: make not thy further abode in this

this inferiour region, where is nothing but trauels and trials, and sorrow, and woe, and wretchednesse, and sinne, and trouble, and feare, and deceiuing and destroying vanities.

Wend all thine affections upward vnto the superiour place, where thy Redeemer liueth and reigneth, and where thy hopes are laid vp in the treasury of his merits, which shall be made thy merits, his protection, thy perfection, and his death thy life eternal, and his resurrection thy saluation. Esteeme not the trifling pleasures of this life, to be the way to this wealth, nor the ignominious estate here, to be any barre to prevent thee from the full vse, and sayfull fruition of the glory there prepared for thee.

I am assured, that though I want here, I shall haue riches there; though I hunger here, I shall haue fulnesse there; though I faint here, I shall be refreshed there; and though I be accounted here as a dead man, I shal there liue in perpetuall glory.

This is the Citty promised to the Captiues, whom Christ hath made free: that is the Kingdome assured to them whom Christ shall crowne; there are

the loyes prepared for them that
 mourne : there is the light that neuer
 shall goe out : there is the health that
 shall neuer be impayred : there is the
 glory, that shall neuer be defaced : there
 is the life that shall taste no death : and
 there is the portion, that passeth all the
 worlds preferment : there is the world
 that shall neuer waxe worse : there is
 every want supplied freely without
 Money : there is no danger, but
 happinesse, and honour, and singings
 and prayse, and thankes-giving vnto
 the heavenly Iehouah : to him that sit-
 teth on the Throne, to the Lambe that
 here was led to the slaughter, that now
 reigneth : with whom I shall raigne,
 after I haue runne this comfortlesse
 race, through this miserable earthly
 vale.

The honour in this Earth, is base-
 nesse, the riches of this world pover-
 ty, the fulnesse of this life is want : the
 loyes of this worlds Kingdome are
 sorrow, and wee, and misery, and sad-
 nesse, and griefe : and yet the foole
 saith in his heart, There is no other
 Heauen, but this harmefull deceiuing
 worlds happinesse, no other Hell but
 this worlds bitternesse, no better com-

fort then this worlds cares, nor further helpe then this worlds wealth.

Thus is mans wisdome made foolishnesse, and mans glory turned into shame, and mans power made of no force. And the faithfull poore that are here despised, there are aduanced: the sorrowfull are comforted, and the cast-awayes in this world, are receiued to that blessed being, that cannot be expressed with the tongue of man, nor conceived with the heart of man.

O that I had wings, (saith heauenly-hearted Dauid) that I might fly away from the worlds vanities, and possesse Heauens happinesse? O, that I were dissolued (saith blessed Paul) that I might be with Christ! O, that I were in this place of such wishe happinesse, where I might rest from these worldly labours, and earthly miseries, and transitory vanities?

But bee not heauy, O my Soule, though thou must yet wade through the Sea of these earthly troubles: for these heauenly mysteries are not seen of carnall eyes, nor can bee obtained by carnall meanes, but through troubles and afflictions, and dangers, and persecutions, they must bee atchieued

and none that are Gods elected, shall
 bee free from this worlds hatred: for
 such difference there is betweene Earth
 and Heauen, and betweene earthly and
 heauenly things, that whoso delight-
 eth in the first, shall be depriued of the
 latter: for wee cannot haue this worlds
 heauen, and the Heauen of heauens, the
 Heauen of Saints and Angels, and
 Cherubins, and Seraphins, where are
 all vnspotted, and all glorious, and all
 in white Robes of sanctity, and where
 Christ, the sacrificed Lambe, is vnto
 them all in all.

O blessed are all they that are thus
 assured: blessed are the Poore that shall
 haue this Heauens riches: blessed are
 the Base that shall be thus aduanced:
 blessed are the Low that shall be thus
 raised: and blessed are the Worlds de-
 spised, that shall haue this Heauens
 happinelle; yea, happy is this wretched
 worlds unhappy man, for he shall bee
 happy.

I will daily meditate of the great-
 nesse and Maiesty of this high Hea-
 uens blessed estate, where I shall one
 day blesse my God, with the company
 of his Saints, and where I shall one
 day sit secure and free from the dan-
 gers.

gers, perils, crosses, and afflictions that now doe assaile mee on the right hand and on the left, within mee, and without mee, and am neuer free from one calamity or other.

But it is good for me to be here humbled, that I may bee there advanced where I wish speedily to come. It is good that I was in want here, that I might seeke heavenly necessities. It is good that the world did discourage me, that I might flye to God that comforteth mee. It is good that I am daily killed here, that I might liue continually there.

Now therefore, O my soule, stand by, feare not, faint not at this worlds crosses: but giue glory to this great God, praise this high and helpful God, seeke him while it is to daye. Drive not off to pray to this God; notwithstanding any helpe thou hast from mortall men; nor reiect not his gracious meanes, who in fauour infinite, and mercy endlesse, moueth the hearts of men in this life, to doe good vnto him as he seeth distressed; hee can finde out and afford infinite meanes to succour them that are his, and will not leave them forsaken in danger: for hee can

here giueth mee his blessings, as pledges of his neuer-fayling loue, that being visited in his mercy which timely comforts here, I may assure me of greater blessings in Heauen, where they are prepared beyond all that I can aske or thinke.

O Lord God of Hosts, who is like vnto thee, who hast established thy Kingdome with truth and equity, with mercy and iudgement: thou hast a mighty arme, strong is thine hand, and high is thy right hand, whoso is vnder thy protection, he is safe, and he that trusteth in thee, mercy subiecteth him on euery side.

Oh, blessed art thou, O my soule, if thou canst reioyce in the Lord: he is thy father, he is thy helper: walke therefore in the light of his countenance, and be patient: waite in hope, till these stormes be past, and then shalt thou haue that quiet rest, that he hath prepared in Heauen for thee.

O Lord increase my Faith.

Our conuersation is in heauen, from whence also we looke for the Saviour, euen the Lord Iesus.

If ye be risen with Christ, seeke those things which are aboue, where Christ sitteth at the right hand of God, Colos. 3. 1.

Set your affections on things which are aboue, and not on things which are on the earth, Verse 2.

A consideration of the dangerous estate of the impenitent wicked ones after this life, notwithstanding their wealth, and power, and great glory, which they haue here, where they seeme to triumph ouer poore distressed men.

Reade and consider, yee Rich and Poore.

I**T is a strange temptation vnto a**
I**man, when he findeth himselfe still**
afflicted, notwithstanding he seeketh
helpe

helpe continually at the hands of God,
and the more, when hee seeth that such
as neither serue God, nor feare God,
such as are wanton and wicked, and
hardened in sinne, to prosper and to
flourish in this life, and to haue all
things that their hearts can desire.

David beholding this, began a little
to stagger, and was ready to giue ouer
his godly beginning, and to end with
the wicked: and as long as he tooke no
better regard, but onely as naturall
wisdomme led him, he commended their
estates, because they were rich, and
wanted nothing, they were healthfull
and lusty, and their goods did increase,
which worldlings hold true happi-
nesse.

But when David considered their
greatnesse, as it was discovered vnto
him by the light of true knowledge, hee
then altered his conceit of these Men,
and renounced their wayes, and hated
their workes, and auoyded their com-
pany, and betooke himselfe to prayer,
as the thing whereby hee should pre-
uaile better, then with all the wealth the
world could yeeld him.

And surely, the present time affor-
deth vnto vs that now liue, no lesse

cause of vigilant regard, that we be not carryed away with the World, whose glory is embraced, whose power is practised, whose policy is preferred, and whose happinesse is had in greatest esteeme: inasmuch as whose is poore, or helpless, or distressed, endangered in the World, by worldlings is censured a cast-away, a reprobate, a man forsaken of God.

It is not vertue, nor godly life, nor inward zeale, nor any good quality of the Spirit, that hath any favour in the World: but the rich, and glorious, and men of countenance, and of power, and of office, and of gay attyre, they be accounted Gods favourites. As for such as are ragged, they are not regarded; such as are base in shew, are accounted base indeed. So that Gods Children have the least share of the worlds liberality; and the impudent and shamelesse, and wicked, and worst men, are they that possesse and blurpe the Earth, and earthly glory.

But, alas, short and slippery is this glorious shew of theirs: they are as Cedars, that over-shadow the low Bushes for a while, but they shall be as Stubble in the Furnace, when the

Are is put to their rootes. They are also as deuouring shæ Beares, and as raging Lyons: but the time cometh, wherein the Lord will smite them vpon their iawbones, and will pull out the teeth of these mercilesse wretches.

They haue set themselves in glory, but God shall turne it to shame: they haue fastened their footing, as they thinke, neuer to be moued: but the Lord will make their standing vnsure, and their wayes slippery, and their dayes short, and their end horrible.

And howsoeuer they now make boast of their owne hearts wickednesse, and though they come to contend with God, and subdue his members, and make no reckoning of his Saints, and thinke there is no God: God will finde them out, and he will rebuke them with a perpetuall rebuke, and put out their name for euer, not onely out of the Earth, which they hold their Heauen, but euen out of Heauen, and his Booke of life.

Who yet are commended, and esteemed, and aduanced, and reuerenced, that these men, of least merit?

their riches, and their bybes, and their flattery, win them dignity, and preferment, and honour, and fauour, and what may fill them full of all tokens of perdition.

But this is a heavy weight of temptation to the poore, that deserue to be made rich for vertues: for the low that ought to be raised for prayse-worthy qualities, when they see that the worst are preferred for reward, and the best reiected for want.

Surely this world may be compared to the Poole of Berhesda, into which what diseased person stept first, was healed, but the strongest and best limmed, and hee that had best helpes, had alwayes the benefitt of the healing: and now in this Puddle of worldly partiality, not the first that commeth is preferred, nor the most fit, but the most libell gluer.

But there is a Iudge that sitteth and saeth, how the worlds wealthy Once make others wealthy, not for worthinesse, but for gaine.

What struiuing, and struggling, and working, and inuenting, and sweearing, and paines-taking, is there about the Philosophers Stone: Many a man hat

hath beene long hammering, and hazzarding goods, and lands, and liberty, and life; and some paeone soule and all, to haue this strange meane to make himselfe a great man, and a rich man, and a wise man, and a cunning man, and a man to be admired at for his rare skill, and great wealth, and hidden wisdom: and while hee sought this stone of wisdom, hee became a scoule and a begger, and a laughing stocke to them that become the wiser, to see his ambition and folly.

But hadst thou this stone, that could transmute Maluerne Hills into pure gold, and all the Earth into silver, and couldst make thy selfe young againe, and lusty and strong againe, and haddest what thou couldst wish here in this life: what were this vnto thee? thou wert yet but a worldly wise man, a worldly rich man, a carnall man. But the Philosophers stone indeede thou hast not found, which is, to feare God, and to embrace his word, and to be content with a competent estate: and therefore as impossible for thee to goe to Heauen, as a Cammell to goe through a needles eye: But tush, thou wilt say, Abraham was rich, Lot was rich,

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rich, Iob was rich, and Salomon was rich: and yet they were in Gods fauour, and Gods elected Ones.

True it is, they were blessed of God in their Riches, because they knew God, and belxued his promises: They held not their wealth, but as meanes to relieue themselves and others: but thou holdest thy wealth, to get vaine-glory by them. They were bountifull and liberall where neede required, and had not the desire of Money, as thou that hast neuer enough, and wilt depart from none: that by rapine, and wrong, and oppression, and bribery, and sinne enrichest thy selfe. They vsed their wealth, as though they vsed it not, in respect of themselves, but to doe good to Gods Children by it.

Who can but imagine, that if the Philosophers-stone were to be contriued or compounded of the powder of poore mens hearts, and of the blood of their owne soules, would not there be some of these stones composed by merclesse men, that hate to be reformed, and say by all their cruelties, daily practised, that either there is not a God to recompence their wickednesse, or else that God seeth not, nor consi-

dereth

dereth their oppression and wrong ?

These men yet prosper in the world, and say that these things are theirs : these things are Gods blessings : these things are to be disposed after their owne hearts lusts, in vanity and pride, in wantonnesse and sinne : but to re- knowe the necessity of the poore, they haue no will : the words of worldlings war- rant them, that they may doe with their owne what they list.

But the word of God cryeth woe to the rich, many more to the hard- hearted and fast-handed rich Man, be- cause there is no loue in him, or mercy, or compassion in him : the poore is odi- ous vnto him, and the needy or distressed mans cry he cannot heare.

But God shall heare these afflicters of poore Men ; hee shall finde out their hidden mucke, and approue them hyers that say vnto the poore, I haue not for you ; yea, God shall heare them, and af- flict them : euen he that raigneth of old, shall cast them downe, though they long flatter themselves in their prospe- rity, and say, We will preuaile, who is Lord ouer vs ?

Let no Childe of God therefore re- pine against these euill men, that haue the

the world at will, who are so fat, and so well liking, as they hold themselves in most happy case. Let them alone, their day is coming, and their confusion cometh: they shall be cut downe like Grass, and wither as the greene Herbe, and at last bee cast into the vnguentible Furnace.

The Lord laugheth them to scorne, while they laugh the Poore to scorne, and the Lord out of Heauen thundereth terrour vnto them, while they worke trouble, and misery, and vexation against the Just, that dwell in bosome vpon the Earth, whom yet the Lord holdeth vnder his protection, and guardeth so, as the wicked preuaile no further against them, then may make for the profit of their soules. These Oppressours, and these mighty men, they care not for God, nor regard his word, nor feare his threats, nor beleue his Promises; they shall be surely confounded, and perish; when there shall be none to helpe: they shall be consumed as the fat of Lambes: euen with the Uiper of their owne guilty consciences they shall be stung, and consume away, and come vnto a fearefull end.

I haue seene the wicked strong,
 (saith Dauid) and spreading himselfe,
 like a greene Bay-tree: but hee wither-
 ed ere he was plucked vp, and being
 plucked vp, hee is cast into the fire. So
 that, let these men of power, that op-
 presse and pittie not the poore, thinke
 what a goodly shew they make in the
 Streetes, in the Church, and in the
 Markets, and seats of Iudgement:
 how wonderfull they are in their owne
 conceits, by reason of their wealth,
 and honour, and glorious attire, and
 how the poore fall at their feet, and
 they cast by their countenance from be-
 holding such wretched poore men, and
 with-hold their hands from giuing,
 and their tongues from comforting, as
 if they themselves were (and none else)
 the substance, and the poore but the
 shadowes of men. But consider (I say)
 consider thy state, and place, and
 pompe, and pride, and vanity well, and
 it shall all appeare but as a cloud that
 vanisheth away suddenly, like a gliste-
 ring bubble in the Sunne. So thou
 goest to the graue in feare, and the
 wounes prey vpon thee, as thou didst
 on the poore: for as thou piece-meale
 didst rob the poore by extortion and
 battery,

bebery, so will the wormes by little and little deuoure that proud carkeis, that now as to an Idoll, men are forced to crouch, and bow themselves vnto.

Hast thou any thing rightly to boast of, O thou foolish man, that esteemest the more of thy selfe for thy wealth and great glory, being the very meanes to make thee proud, and thy pride to make thee despise thy Brethren, and consequently God, that made thee and them? Were it not better for thee to become a Zacheus, to restore all thou hast wrongfully and sliuethfully gotten, and of thy goods well gotten to giue halfe to the poore, that thou mayest say, and bee said to be rich in good things, because thou doest good? But to be rich and hoord it vp, to be rich and doe no good, is a badge of a man that shall neuer enioy the Kingdome of God.

Were it not better to wepe here, that wee may reioyce hereafter, then to reioyce here, and howle for euer? But wepe, and howle, and lament, and bewaile your selues, ye rich men, that haue no remorse, for the paines, and horrour, and anguish, and torments endless,

endlesse, shall bee your reward, if yee repent not, and reforme your euill wayes.

Be no more stiffe-necked, nor contentious, nor disdainfull, but liberall, and humble, and helpfull to the people of God, that God in his mercy may make you rich in knowledge of good things, rich in practice, and rich in Godly Zeale.

And be not grieved, though by this alteration you become poore: for a melle of pottage, to one fearing God, is better then all the riches of the wicked.

Hee is not poore, who loueth God: for God loueth him, and in his loue is life, and liberty, and liuely reliefe.

But whoso feareth not God, haue he neuer so great abundance, is a Begger, a Cast-away, and a Reprobate from the toyers of Heauen: the least of which cannot be purchased with millions of Kingdomes: the least of them is more worth then all your gold and Silver, and lands and possessions, and offices, and honour, and what else the whole world, which deceiueth yee, can afford.

The

The Booke of God is full of terrible and sharpe threats against merclesse rich men : and many woes the Lord (that loueth the lowly) pronounceth against the proud. And what a iudgement it is that their hearts are shut vp, that they cannot consider their end, to bee as the Oxe that is fattened for the slaughter, who delighteth in the deepe feedings, while the Butcher determineth his death : as the couetous, and wanton, and wicked ones, take pleasure in their vanities, while their death and destruction commeth without redemption.

But if these men will not heare, nor conceiue, nor consider the perill of their estate : if they will not, while the Lord may be found, seeke to returne, that they may be saued, their iudgement, and destruction, and reprobation will bee the more iust.

O Lord increase my Faith.

Why boastest thou thy selfe in thy wickednesse, O man of power ? Psal.

52. 1.

The Lord shall destroy thee for ever.

er, he shall take thee, and plucke thee out of thy Tabernacle, and roote thee out of the Land of the living, Verse 5.

An exhortatiue Conclusion:
 wherein the afflicted are stirred
 vp to patience, and not to be ashamed of
 their miseries and base estate, so long as
 they endeavour to doe their duties in
 their seuerall calling, and stay
 themselves vpon Gods
 providence.



As the man that is borne
 blinde, cannot iudge of
 colours, nor the deafe
 man distinguish of
 sounds: no more can a
 man that hath beene kept
 blinde and muffled with the Maske of
 this worlds pleasures, & become dumbe
 with this secure estate here, discern
 the things of God: hee cannot dis-
 tinguish betwene, Woe bee vnto
 you,

you rich, because you haue your consolation here; And Blessed are the poore, for they shall receiue comfort. These things are not so heard, nor so regarded of Worldlings, as might bring them to a true and liuely consideration, that there is a wo and a blessing pronounced: that there is fire and water set before them, and life and death offered them. But as Children that haue no more discretion then Moles being an infant, who refused a Crowne, and tooke burning coales, doe reiect the better things as drosse, and embrace the worst as most deare and precious: and therefore preferre their Oxen, and their fardres, and their heapes of transitory vanities. before the most banquet of a contented estate. And so farre they are from the true conceit of Gods purpose in punishing man, that they censure crosses that light vpon other men, as curses, and the glory, and riches, and muche, and pelfe of their owne, to be giuen them, because they, and none else are blessed: Whereby many times the deare Children of God are put to a deape agony, when they
 heare

heare and perceiue the taunts, and
 reproofes, that the world and world-
 lings cast at them for their pouerty,
 and base estates sake. They stand
 befoze the worlds Gallant-ones, or
 Dauids men, that had the skirts of
 their Garments cut to their buttocks,
 as men derided and scoffed, and as
 cast-awayes, and men forlorne and for-
 saken of all men: and cast downe and
 confounded by God himselfe: in re-
 gard wherest many times the poore,
 though indeed the very Chidzen of
 God, are so ashamed of their estate,
 as they bee forced not onely to auoyde
 the familiarity of the wealthy, but
 euen to bee seene of them a farre off:
 nay rather, they hide themselues as
 men cast off, or drosse from the gold:
 where indeede the word of Truth
 findeth them out, and approueth them
 the refined gold, and the worldly-
 minded, straws and stubble: prouided
 withall, that hee that is cast downe,
 must not so iustifie himselfe, as to ar-
 gue himselfe the Childe of God, be-
 cause hee is cast downe, because hee is
 made poore, or because hee hath en-
 mies, or sicknesse, or want, or perse-
 cution: (for all these things may hap-
 pen

pen also vnto the reprobate :) for all sinne is the ground of all our afflictions, and our offences the cause of Gods displeasure, and Gods displeasure powreth forth crosses and curses too vpon sinners : So must euery man carefully consider how hee standeth in his troubles, whether hee haue falne into the same by his owne ryot or lasciuious and wanton life, by his vngodly conuersation, and neglect of the feare of God; for which things sake, the sworath of God commeth vpon the chidren of disobedience, and hee powreth out of the cup of his indignation vpon them, either in iudgement, because their condemnation shall here begin, and so bee perpetuall, or else to reclaime them from their wicked wayes, that they may be saued.

And hee that findeth himselfe in his conceit, least deserving afflictions, because he either feeleth not, nor findeth, or will not acknowledge that hee is such a sinner that deserueth so great punishment, as many times lighteth vpon other men : let him thinke that he in thus iustifying of his owne wayes, is in a dangerous estate.

It is the pride of the heart, which
God

God that searcheth it, well seeth, and
 considereth, that such a one is in a pe-
 rillous way, if hee bee not humbled.
 And surely godly Dauid himselfe was
 gone a little that way, and God saw
 that hee must pull downe this chosen
 vessel of his, before hee should tread
 his steps as hee should: for as he con-
 fesseth himselfe, Before I was corrected,
 I went awry. So that our troubles and
 miseries, and all the aduerse things
 that may befall vs, are Gods correcti-
 ons to his Children to reforme them:
 but his iudgements are messengers of
 his vater renunciation to the obsti-
 nate, who by his punishments waxe
 worse and worse, and who murmur
 and grudge at the course that hee tak-
 eth with them to amend them, as did
 the rebellious Israelites, whom hee
 often visited in mercy, before hee en-
 tred into Iudgement against them: So
 that none that standeth may say, hee
 cannot fall, none that are high may
 say, they cannot be brought low: for all
 haue sinned, and all haue need of cor-
 rection; all are sicke, and all haue neede
 of Physicke; all haue gone astray, and
 therefore all haue neede to bee reclay-
 med. Who then shall bee ashamed of
 Gods

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Gods visitation? who will bee impatient when afflictions come? Surely, none but the Man that knoweth not God, nor he that loveth this world more then Heauen, and the pleasures of this life, more then the ioyes of the life to come.

Dauid was not ashamed of Gods corrections: for hee prayesed it as a great benefit, and tooke it as an high blessing, and said it was good for him. Was it good to him, and ill for vs? Was it profitable to him, and hurtfull to vs? No, and therefore Paul was not ashamed of his crosses: for crosses make vs the companions of the blessed Children of God; nay, they make vs the more like to our elder Brother, Christ Iesus, who finished our Redemption through the Crosse, and made the way to the ioyes of Heauen through afflictions, and hee that is ashamed to follow him that way, hee cannot come to him at all, hee will not know him, and therefore hee shall neuer enter into that holy place, hee shall neuer attaine vnto that rest that shall bee endlesse, and most ioyfull in the Heauens.

Howe vnworthy therefore soeuer our
trou-

troubles seeme, wee must bee patient, and neuer giue ouer to cry vnto our helping Father, nor to vse our best endeauours in our callings, which God will blesse, staying our selues in hope vpon his promises. Let vs neuer dismay, for God that maketh this little wound without, doth it to cure a greater within: and while he seemeth to kill vs, it is, that we may liue euer, and while he suffereth vs to be here ignominious, it is that we may become all glorious with him in Heauen.

The poore Man cryeth, and the Lord heareth him, and saucth him out of all his troubles, Psal. 34. 6.

The Angel of the Lord pitcheth round about them that feare him, and deliuereth them, Verse 4.

Taste ye, and see how gracious the Lord is: blessed is the man that trusteth in him, Verse 8.

Norden, J.

A Prayer to be vsed of a sicke man.

O Almighty and everlasting God, who although thou art still in thy iudgement, yet art thou a mercifull God to the soule that seeketh thee, infinite in thy mercy, and plentrous in redemption, for though thou send sickness, yet wilt thou shew pittie, according to the multitude of thy compassions, for thou dost not willingly chastise and afflict the children of men: therefore I poore wretched sinner, which am but dust, earth & ashes, unworthy the least of thy favours, doe freely confesse, to thy glory and mine owne shame, that I am conceiued and borne in sinne, that originall corruption, stayning and infecting my whole nature, hath depriued mee of all holynesse, and left in mee an inclination to all euill: and that I haue by mine innumerable transgressions, in thought, word and deede, broken all thy holy Commandements, and therefore (besides all other euils) I haue iustly
drawne

diuine this sicknesse, and these diseases vpon mee, yet notwithstanding, seeing that thou (such is thy exceeding great mercy) hast no pleasure in the miseries and destruction of thy Children, but doest onely by affliction try, correct, humble, and refoꝛme them, for their present and euertasting good: I doe therefore, most deare, and louing father, most humbly beseech thy heavenly Maiesty, to pardon my sinnes, the onely causes of my misery and affliction: increase and perfect in me all graces that concerne saluation: assist mee with the counsell and comfort of thy sacred Spirit, and conuert this my visitation to mine amendment, and saluation of my soule in Christ.

If it be thy good pleasure and will (O Lord) restore me to my perfect and former health, that I may not onely performe my good purposes, and pay my vowes, which my lips haue promised, and my mouth hath spoken in my affliction, but also hencefoꝛth grow by thy grace, in obedience, in holinesse, vntill I come to the end of mine hope, which is the saluation of my soule. But if it be thy will and decree by this chastisement, to finish my dayes, I most humbly

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humbly and earnestly intreate thee (O my God) as the outward man decapeth, to renew in mee the inner man, and to grant that as the body dyeth, so thy grace may lue and reuiue in mee. Shut not the eyes of my minde, but open them and make mee vnderstand what the hope of my heavenly calling is, and what is the riches of the glorious inheritance, that thou hast prepared for me, that I may lue in thy faith and obedience, and end my life in thy fauour, and raigne with thee in glory for euer.

Glouclase to bee a Father to my family, kind-folke, and posterity: plant thy feare in their hearts, confirme them in thy grace, and giue them all things competently necessary for the maintenance of this present life. Hearken (O Lord) to these my prayers, and grant me all other things, which thy heavenly wisdom seeth necessary for my soule or body, for thy dearely beloued Sonnes sake. To whom, with thy Majesty, and God the holy Ghost, be rendred and ascribed all honour and glory, now and for euer. Amen.

O Lord increase my Faith.

A Prayer for patience in sickness, and truely to expresse sorrow for sinne.

O my most louing and merciful Father, God Omnipotent, who art nigh vnto all those that call vpon thee in truth, thou art a present helpe in time of trouble, all-powerfull, full of wisdom and compassion, wonderful surpassing all earthly Parents: I poore miserable wretch, long troubled with grievous sickness, & so sore vexed with paine and torment, that neither my body can take any sleepe or rest, nor my spirit feels any ease or comfort, doe here in the onely merit and mediation of Iesus Christ, present and humble my selfe before thee, humbly begging and intreating for fauour and mercy at thy hands. Worke in my heart by thy holy Spirit, godly sorrow and repentance for all mine offences: impute none of them vnto me, but let me feele and be assured in my conscience, that the guilt & punishment of them are remoued. Be thou my Physicion,

to cure and heale mee: auert and turne this present sickness into a soueraigne medicine, and this vehement and grievous paine into a fatherly and gentle visitation: let thy strength appeare in my weaknesse: let thy power be perfected in mine infirmity: and so arme mee in these my temptations, with the gift of Patience and long-suffering, that I bee not with-drawne from the constant practice of holy duties, neither yeld unto mine owne passions, and the suggestions of Satan.

To this end poyze downe thy blessed and sacred Spirit into mine heart, teach, assist, and direct mee, that hee may open to thy eyes of my minde, the righteousnesse of thy Judgements, that I may in all willingness acknowledge the equity of the same, that he may bring to my remembrance, the cruell and most bitter paines and torments of my mercifull Lord and Saviour Iesus, who by his death hath swallowed the very dregges of thy wrath, and by the merit and vertue of it, hath so tempered and sweetned the Cup of affliction unto mee: manifest unto mee the glorious and heavenly

heavenly happinesse, and holinesse
of thy Saints and Seruants in
Heauen, that the certaine assurance,
hope, and expectation thereof, may
abundantly exceede, and take a-
way all my present griefe and tor-
ment.

I beseech thee (O Lord) accor-
ding to thy promise, ease my burden:
giue mee quiet and comfortable sleepe,
and refreshment to my restless Body,
and to blesse all those good meanes,
which shall bee prescribed vnto mee,
that they may tend to my cure and a-
mendment, (for without thy blessing
they are of no force and vertue) that I
with thy blessed Seruants, Iob, Laza-
rus, Dauid, and others, hauing experi-
ence of thy might, truth, and mercy, in
my reliefe and amendment, may with
all ioy and loue prayse thee, truly
serue thee, and more confidently relye
vpon thee all the dayes of my life,
yea, and (for the instruction and in-
couragement of the afflicted) pub-
lish and declare the infinite and excee-
ding Power of thy might and com-
passion.

Touche (O most gracious Fa-
ther) to encline thine Cares to this
mine

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mine humble Petition, and to grant me
all other things needfull and necessary
for my soule and body, for thy deare
Sonne Christ Iesus sake, my onely
Saviour and Redeemer: to whom with
thy Majesty and thy blessed Spirit,
three persons and one God, all powerfull
and sufficient, be ascribed and given all
honour, prayse and glory, now and al-
wayes. Amen.

O Lord increase my Faith.

A Prayer to bee said at the poynt of Death.

O Lord God Almighty, I assuring
my selfe my time is come, my
soule waxeth heauy even vnto death:
touchsafe therefore (O Lord) to cast
downe thine eyes vpon mee, beseech my
heart with the Oyle of thy grace, for-
giue me my sinnes, confirme my faith,
shorten my pangs of Death, expell
Satan, for thine infinite mercy helpe
mee in this my last conflict: looke vpon
Iesus Christ thy Sonne my Sa-
uour and Redeemer: into thy most
blessed

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blesſed and gracious hands, I commit
my ſoule, reſuſe it not (O God) but ac-
cept me, for it is thy ſworne workeman-
ſhip, and let me depart in thy feare, and
riſe againe in thy mercifull fauour:
that I may attaine and come to thy e-
ternall and moſt wiſhed ioyes of hea-
uen, for and through the merits of my
blesſed Saviour, Chriſt Ieſus, to whom
with thee, and the holy Ghoſt, be all
glozy, honour, and praiſe for euermore.
Amen.

O Lord increaſe my Faith, and re-
ceiue my ſoule.

**A Confession of sinnes, with
a very necessary Prayer, to bee
said of poore distressed men, Mor-
ning and Euening, and at all
times else, as they shall
bee thereunto
moued.**

O Father, full of mercy, I yeeld vn-
to thee all prayse and thanks, for
thy continuall most sweet fauours,
and especiall graces, bestowed franke-
ly on mee thy vnworthy creature: for
Electing me to saluation, for Creating
mee, for Redeeming mee, for Relieving
mee, and for Preseruing me euermore.
Great is thy loue in Christ my Saut-
our, infinite thy Power, unspeakable
thy Mercies. Helpe me alwayes,
and direct mee in all things: let thy
Will be a Law vnto my Will, that my
corrupt affections draw mee not to con-
sent againe to the vnsauoury lusts of
my carnall Will, which to this day
hath ouer-much miscarryed mee, in-
to the vaine desires of this wicked
worlds

Worlds pleasures, the baits of that
 mortall aduerfary, deceiuing Satan,
 the defiled fruits of my fūncfull fleſh,
 and the cords whereby I haue bene
 draſone from vertue to vice, from fan-
 ctity to ſinne, from light to darkeneſs,
 from Heauen to dreadfull Hell. My
 ſinnes, O Lord, haue bene many and
 continuall: my ſeruing of thee, cold
 and ſeldome. O forgive mee: and let
 not my peeres conſume any longer in
 vanity: let mine hands hate to handle
 vngodly things: let my heart harbour
 no more the hatefull thought of un-
 righteouſneſſe, and let my ſoule bee re-
 ſeaſoned with the ſpirituall dew of thy
 bleſſed word, that Soule and Bo-
 dy being ſanctified to euery good worke,
 I may caſt off the vnprofitable ſweepes
 of darkneſſe, and onely cleaue to the
 true ſeruite of thee, who art full of grace
 and truth. Be vnto me the ſweet fauour
 of life vnto life: be vnto me the light of
 truth, that my life be not vnprofitable
 in good things, nor my ſoule deſerted
 of thy ſacred Spirit: without which,
 Man is poore, poſſeſſing all worldly
 riches, baſe, in moſt high worldly ho-
 nour, and dead, like he neuer ſo ſtrongly
 in the fleſh.

There=

Therefore, Father, full of mercy, be mercifull vnto mee: full of power, protect mee: provident, relieue mee: most sacred, sanctifie mee. Let the eyes of thy fauour be alwayes on mee: let the relieuing hand of thy helpe be alwayes toward mee: be vnto mee a strong Castle, a restfull Refuge, a Fountaine of reliefe, the Supply of my wants, my Protector, my Saviour, my Guide and my wisdom, my will, and my zeale. Be vnto me my Iesus, my Christ, my Father, my Physician, my lot, and my portion: be vnto mee all in all, that nothing want in mee which thou likest; nor any thing dwell in mee which thou dislikest: that I being a sanctified vessel of Heauen, may be a fit Mansion for thy sacred Majesty, to abide in by thy blessed Spirit.

Yield mee (O Lord) yield me continually shelter vnder thy relieuing wings: foster mee with the hid treasures of thy loue; and learne mee so to liue, that I may euer liue in thee, and thou in mee: make that vnion betwix me my will and thy Word, that I will nothing but as thou hast willed, and blot out all mine unworthinesse: and in stead thereof, imprint the merits of thy Sonne,

Sonne, in whom, Lord Almighty, let
 mee bee also partaker of the good things
 of this life: let not pouerty utterly de-
 priue mee of a competent estate here; but
 blesse thou the workes of my hands,
 prosper thou my endeaours, and raise
 vp gracious meanes for mee, that I may
 liue and not lack things necessary. Thou
 art all-sufficient, and in thy gifts ma-
 nifold, thy loue is without limitation,
 and thy Will without contradiction:
 what thou decreest, shall stand, and what
 thou willest, shall come to passe. Will
 thou therefore, will thou thy creatures,
 which thou hast ordained for the good
 and seruice of thy Children, to serue my
 vse, that I and mine may bee sustained
 by thy prouidence: for what am I
 (Lord) that I should stand vpon mine
 owne power, witt, or policy, which are
 weakenesse and foolishnesse before thee?
 Thy word preuaileth: speake, and all
 things in Heauen and Earth shall obey
 thee: yea, thine heaucnly Angels shall
 bee ministring Spirits for my good,
 and all the fruits of the Earth shall
 adde comfort to my wretched estate.
 Good Father, sanctifie mee within and
 without, sanctifie my calling: blesse
 my endeaours, and teach mee to vse my
 function

function iustly, and as I ought, that I may so prosper in this present life, that I may truly pay all men their due, and owe nothing to any man but good will: a thing to me impossible, but to thee easie to bring to passe. To thee therefore, I referre me wholly: blesse me, that being blessed, I may prosper: that prospering, I may praise thee: and in praising thee, please thee, and be here comforted of thee, and live righteously in thee, through the merits of thy beloved Son Christ Iesus, who hauing purchased all things for this life, and in the life to come for me, be with thee, and the holy Ghost, praised for euermore. Amen.

O Lord increase my Faith.

A very comfortable and most
patheticall Prayer, to be said of
such as are in greatest distresse and dan-
ger, hauing Wife and Children, and
in debt, nor able to maintaine and
relique the one, or to satisfie
the other.

O Most mighty, mercifull, and all-
knowing Father, the fountaine
of all comfort and consolation, who find-
est out in thy deepe and all-searching
knowledge, all the sinnes that are, or can
be committed amongst the Children of
men, howsoever hidden and secret: I doe
confesse vnto thee, against my selfe, that
I haue grievously offended thee by my
manifold transgressions, and thereby
haue drawne vpon me, a most intolerable
weight of thy deserued wrath, and
fearefull indignation, insomuch as if
thou maist not bee pleased to mitigate
thy fury towards me, I shall faint and
fall, and shall not be able to lift vp my
head any more, in hope of thy fauour:
for, deare Father in Iesus Christ, I

am weak, and am not able to beare
 thy heauy displeasure by mine owne
 power or merit. And therefore, good
 Father, lay not vpon mee the punish-
 ments which I haue deserued: take
 away thy heauy hand of correction, and
 as thou art patient; and long in suffer-
 ing the sinnes of thy weak Children,
 be yet patient with mee, and send thine
 holy Spirit to season mee anew, that I
 may bring forth now the fruits of a-
 mendment of life. So shall thy punish-
 ment cease, and comfort increase,
 though I am beset with no small or
 few dangers before mee, behind mee,
 on my right hand, and on my left, I am
 beset with perils: so that which way
 soeuer I seeme to runne, or whatsoeuer
 I couet to escape, I fall into dangers.
 What shall I doe, Lord, in these mis-
 ries? I stand amazed at the considera-
 tion, what will become of mee languish-
 ing in feare, while there is none to
 helpe; I lue where none but mortall
 creatures are, and what can they doe
 to my comfort, Lord, that haue their
 breath in their nostrils? They moue,
 and breathe, and lue, and speake: but
 little availeth their helpe, vntilse thou
 that guidest and governeest the hearts
 of

of all, vouchsafe to moue them to commiseration and patience with mee. I haue sinned (Lord) against thee , and am indebted vnto men, and cannot bee released, and all cometh of my sinne. Father, pardon thou me: so shalt thou in thy renewed loue send mee new reliefe. Raise me meanes to satisfie men, or qualifie these extremities, that they may bee patient vntill thy helpe come: And in the meane time , teach mee, O teach mee the way that I should chuse. Direct mee, Lord, what course I shall take: for thou, Lord, art wise and prudent, and mercifull, and all goodnesse cometh of thee. Therefore, O Lord instruct mee by the inward working of thy holy Spirit to doe this or that, and make mee obedient vnto thy will: so shall all returne to my good. Raise vp some gracious meanes (Lord) for my succour: for thou knowest, though I be but one Man , whose ruine can bee but as the death of the least creature, in the censure of such as feele not , nor partake not of my griefes: neither will my ouerthrow grieue such as haue no share of my miseries. Some there bee yet, beare Father , whom thou knowest, that shall taste of the bitterness of my fall:

fall: and therefore, Lord, consider in
 mercy: and although none of them
 (Lord) that shall feele the smart of my
 calamities, but haue also added sinne
 vnto my sin, and so aggravated thy dis-
 pleasure against vs, yet in thy Christ
 forgiue vs all, and reclaime vs all by
 thy gentle corrections: not by thy fu-
 rious indgements. And as a sparrow
 (Lord) lighteth not on the ground,
 nor one hayre falleth from our heads,
 without thy prouidence: so I know
 (Lord) that nothing shall befall mee,
 but what thou hast decreed, euen for
 my good, both in this life, and in the
 life to come. Thou hast neuer (Lord)
 dealt so sharply with any, but vpon
 serious repentance they haue receiued
 comfort, they haue tasted of thy loue,
 and of inward peace. So wake, Lord,
 in these my tryals, and by these my
 crosses and dangers, that I be neither
 inwardly too much afflicted with feare
 and sorrow, nor outwardly too much
 cast downe with want, but as I taste
 of thy correcting Rod: so I may also
 finde thy supporting Staffe. Lord, thou
 art moued by a better Mediatour then
 are my complaints. Oh heare mee for
 him, and heare him for mee: me, Lord,

for his sake; and him, for thy promise
sake, lest I remaining here in this
vale of continuall miseries, where
there is no true or liuely helper, I vi-
terly perish in my troubles. It is no
true helpe, Lord, that cometh not of
true compassion: and there is no true
compassion, without true feeling of
anothers miseries: but how farre, Lord,
that is from the hearts of many, thou
knowest, and I feele it. And therefore
euery heart truly moued to true com-
misration, is first moued by thee. Oh
moue them therefore, moue thou such
as thou pleasest to vse as instruments
of thy will for my good: so shall I vse
it, and accept it as thy goodnesse, to thy
glory. But, Lord, the curse of the pro-
vidence teacheth vs, that thou wilt not
haue thy dearest Children to bee lifted
up by the fulnesse of earthly things, a-
boue that which becommeth the hum-
ble, to keepe them still in awe of thy
corrections. For ere-while, O Lord, I
thought of selfe-peace, little fearing
further perils, nor to bee thus chafed
anew, as I am, by such as seke to
molest mee, and to exact that from me
by rigour, which thou knowest I am
not yet able to performe: though thou
seest

fast the inward desires of my heart
willing, by my best lawfull endeouour
to obtaine the meanes to satisfie all men
their due, and it grieueth me that I can-
not doe as they require.

And therefore (O louing Father)
as thou well knowest what is want-
ing, supply it in thy mercies, in thy
good time, before I be confounded al-
together, and before I goe hence, and
be no more seene. As thou blestest me,
O Lord, by the labours of my hands,
so thou knowest I yeeld to them, to
whom it is due. And therefore, Lord,
fith they will not hzue patience with
mee of their owne accord, worke their
heartes to bee more pliable to my en-
treaties: or else, which I aske espe-
cially, if it please thee, raise vp
meanes for mee, that I may be enabled
to pay them all: where in thy will be
done, I haue sene thy saluation and
deliuerie already, in great dangers,
and thy promise, and thy power, and
thy prouidence are still in force, and
thy mercy is no whit diminished, there-
fore (Lord) remember thy mercies,
and looke on mee: and as thou saidst
vnto the blind man in the Gospel,
Receive thy sight, and he saw: so (Lord)

lay to mee, Receiue comfort and re-
liefe, and I shall receiue it: thy word
is thy will, and thy will is thy worke,
therefore speake, and thy will shall be
done, to restore mee to constancy: let
not the floods of these dangerous wa-
ters overflow mee quite, but when I
am ready to sinke, preiend mee thy hel-
ping hand and saue mee: lift mee out of
the myre and clay of all my miseries,
and set mee on the relieuing pastures
of thy continuall free fauours: let the
cheerfull dew of thy blessings, and
blessed graces shewre downe vpon mee,
so shall my little store increase, and
my empty basket become full. And
forasmuch as I haue no free portion in
this earth, not the breadth of a foot:
neither haue I of mine owne, a house
to hide my head in, put mee there-
fore where thou wilt, and let mine a-
bode in Earth be in what place, and
how long, or short time thou wilt, for
of my selfe, whither to turne mee, or
what to doe I know not: Be thou
therefore my guide, and direct all my
desires of earthly things by thy word,
and let my will alwayes follooe thy
will, lest my will, led by the blinde af-
fections of corrupt reason, bring mee
mine

mine owne p̄iudice and shame. Thon
 euermore p̄ouidest for them that aske
 of thee, and directest them that take
 counsell of thee: therefore hauing thus
 weakely laid open my cause before thee,
 consider it, and giue mee patience in all
 my trials, and let mee not so much
 mourne, and hang downe my head, and
 bee heauy for the want of outward ne-
 cessaries, as at the consideration and lo-
 king backe into the vgly gulfe of my for-
 mer continuing sinnes. Oh, free me,
 Lord, free mee from my sinnes, and san-
 ctifie me anew, that howsoeuer the out-
 ward man seeme to bee discouraged, yet
 the inward man may bee still more and
 more filled with all spirituall know-
 ledge and consolation, and trae con-
 tentment. Thon hearest my reproofes,
 thou knowest my sorrowes, and my
 groanes are not hid from thee: put my
 teares, few and weake, into thy bottle.
 Remember thy promises, and I shall
 neuer forget thy prayles: Oh faile me
 not, forsake me not, my God, and my
 Redeemer.

O Lord increase my Faith.

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A Thank-giuing and Prayer
to bee vsed of a sicke man
when hee is recovered;
oftentimes.

I Yelde and giue vnto thee (O mercifull and most deare Father) all humble thanks, honour, glory, and prayse, for thy infinite & exceeding great blessings, (hauing no way merited the least of them) and namely, for that it hath pleased thee of late to deliuer me from the very point of death, and (as it were) raysed my feeble body from the graue, and redeemed my soule from death, that I should walke before thee in the Land of the liuing, that I might further glorifie thy name, doe more good in my calling, and bee made meete for the inheritance of thy Kingdome. This worke, O Lord, proceeded from thy mercy, and no desert at all of mine, and of thy grace, and not of any goodnesse in mee: not vnto mee, not vnto mee, but vnto thy blessed name bee giuen all glory. Worshipping that I through my sinfull corruption

ruption, and more ready to bury in the
grave of oblivion, then to keepe in
thankfull remembrance thy great mer-
cy, yea, and rather to grow cold and
backward in all holy exercises and du-
ties, then to holinesse of life: I therefore
beseech thee, with all earnestnesse, to re-
new my nature, and to ingraue the re-
membrance of this thy goodnesse in my
heart, by the illumination of thy holy
Spirit, and grant that for the residue
of my temporall life, I may in humil-
ty and truth be directed by thy most
sacred word, and alwayes submit my
selfe to the gouernment of thy blessed
Spirit. Make me (good Father) a light
and example of vertue and godlinesse
vnto others, and grow in grace, as
I increase in perces, that so I may liue
in thy feare, and dye in true peace of
Conscience, and assurance of eternall
glory with all the Saints and Angels
in Heauen: vouchsafe (O my heauenly
Father) to grant mee all other things
conuenient for mee in this life, for the
only merits, obedience and mediation
of Iesus Christ our Mediatour and
Redeemer. Amen.

Original. Original
Original. Original

In the time of affliction pray
thus: yea, often.

The Lord shall make the Pestilence
cleane vnto thee, vntill he hath consu-
med thee: the Lord shall smite thee
with a consumption, and with the fe-
uer, and with a burning ague, &c. vn-
till thou repent, *Deut. 28. 21.*

O Lord most iust, and Father most
mercifull, thou it is that renews
est thy Plagues against Man when
he offendeth thee: thy vengeance from
Heaven is both sudden and fearefull
toward the rebellious and disobedient
Children: thou for one sinne in King
David, destroyedst with the loathsome
disease of the Pestilence many thou-
sands of his people: cast thine eyes of
mercy vpon vs, O thou preseruer of
Men, which languish now in this
land, and in this house, with the like
disease and sicknesse. Now, deare God,
hath not David onely offended thee, in
trusting to his strength, and num-
bing of his people: but euen each Con-
gregation; and every household hath
one

one way or other prouoked thee to plague thy disobedient people: and now that wee see thy plagues appearing, to the piercing and parting of our bodies and soules asunder: Lord, wee stand amazed in our mindes, heartily sighing with groanes at the sight of our sinnes. Now wee consider, wee haue sinned grievously, wee haue done amisse, wee haue dealt wickedly, wee haue liued vngodly, wee haue swerved from the way of Truth, without any godly feare or remorse of conscience: thy great benefit of Peace, and rare blessing of long prosperity, vnder so good and gracious a Gouverneur, haue brought too-too many of vs, to such security and contempt of Religion, that altogether forgetting to be thankfull, wee haue abused thy benefits as fast as they came, and that with a churlish kinde of impiety: the thoughts of our hearts, the words of our mouths, and the workes of our hands are vaine, carnall, and deuillish: yea, our service to thee oftentimes but more abomination: so farre (alas) haue we erred from the path of thy Commandments. As thou dost finde with the Israelites wickednesse in Gilgal, Ann

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in Bethel, and iniquity in Bersheba: so
in euery Church, in euery Court, nay, in
euery concourse or assembly amongst
vs, thou beholdest how the flesh hath
ouer-growne the Spirit, and how rea-
son is ouer-ruled with affections: so
many labour in these our dayes vnder
the displayed Ensigne of Satan, that
very few (deare Father) are found set-
led in the dutifull forme of vp-right and
spirituall Obedience, which thou re-
quiest. Wee confesse, thou mightest
justly therefore forsake vs, as we haue
forsaken thee: and not onely procede
to sting the head-Cities, and whole
body of this Land, with sundry
plagues and grieuous diseases; but
for our manifold sinnes and iniquities,
which we daily commit, thou mightest
justly and worthily condemne vs, man
after man, to eternall death, all con-
sciences being so guilty, that they al-
ready condemne themselves. Yet who
is hee (O mercifull Lord) that can
measure thy goodnesse, who by thy
word doest often-times bring sinners
to beliefe, repentance, and saluati-
on: though it be not thy pleasure (good
Lord) to make the wicked innocent,
but rather to visite their iniquities, yet

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haue for this comfort, that thy mercy to
the humble euer rests vnmeasurable and
vnmoueable: though thou spakest to the
Prophet against thine owne people, be-
ing disobedient to thee, saying, Though
Mosis and Samuel stood before mee, yet
haue I no heart to this people: Drive
them away that they may goe out of
my sight, some vnto death, some to
the sword, and some to captiuitie: yet we
know (O our good God) that when
as Ephraim was heard lamenting and
praying heartily in his distresse, thou
thoughtest then vpon mercy, as a Fa-
ther pittying his owne Children. This
thy clemency to others incourageth vs
to cry for thy mercies, in this our mis-
ery, vpon our repentance, both for vs
ours, and the whole Land. O louing Saviour, to repress the
vehement heate of thy fire with good
pitty: stay thine hand from our de-
struction; thou art long-suffering
good, gracious, and vnswilling Anger
should perish. Be intreated therefore
(O Lord most glorious) to bid thy
Angels cease from punishing: loo-
forth with vpon this Land: (good
Father) pittie the infected people there-
of, that we altogether may say, O

Lord liueth for ever, worthy of praise,
because he hath beene mercifull vnto sin-
ners. Amen.

○ Lord increase my Faith.

If not infected, pray thus.

I T pleased thee, O heavenly Father,
who art Lord of life and death, once to
plague the Egyptians, and yet to spare
the Israelites, in the borders of Gosen,
onely because thou plaguest where thou
pleasest. So with the pestilence now hast
thou infected, euen from Dan to Beershe-
ba; yet my selfe, and diuers others in this
place, rest safe from this so pestilent an
Infection, protected and kept as yet safe
therefrom, onely by thy hand, onely by
thy goodnesse: for our sins (we confesse)
stand by as rampired walles against
vs, and deserue no lesse then theirs,
whom already thou hast bruised with
a iust measure of thy Iudgements: O
gracious Lord God, stirre vs vp, to
shew our hearts thoroughly thankfull
vnto thee, that in thanksgiuing and
praise,

praise, we may goe before others, which
 in paines and plagues doe goe before
 vs. And as in mercy thou hast drawne
 sicknesse from our bodies, so in loue to
 our soules, make vs loathe the vaine
 delights of this life, that we may faith-
 fully serue and seeke thee, in these our
 dayes of health, wherein we obtaine
 thy mercy, enjoy thy fauour, and rest
 preserved from the pestilence, where-
 with many of our Brethren lye per-
 plexed, beside sundry thousands, whom
 the graue hath swallowed. Blesse vs
 still, O Lord our God, blesse vs, O
 Father, without and within: be thou
 our guard, thy word our guide, thy Spi-
 rit our comfort, and thy Son our Sauer-
 our. Lord, stand by vs for our good con-
 tinually, that when the world repineth
 at thy Judgements, when the wicked
 swell in their impatience, when the
 unregenerate grudge and murmur at
 thy plagues and punishments (where-
 with thou chastisest and correctest thy
 deare Children) that euen then we
 may haue and enjoy quietnesse of heart,
 and peace of conscience, neuer to be dis-
 mayed, or to distrust thy prouidence o-
 uer vs, but still to cleaue stedfastly vnto
 thee, and rest vpon thee, and the rocke of
 thy

thy Truth. This confidence (Lord) grant vs, and thy protection from this contagious disease that raigneth, that we may cheerefully sound forth thy diuine prayes amongst men, vnto the prayse of thy grace in Christ Iesus: To whom our Sauour and Redeemer, with thee the blessed Father of vs all, and the holy Spirit, the Sanctifier of our soules, thre persons, yet one diuine Essence, be giuen all laud, glory, and thanks, in this world, and in that to come, for euer.

O Lord increase our Faith.

R 4

A

A Prayer in the time of Tempests, and vnseasonable Weather.

God bringeth vp the Cloudes from the ends of the Earth, and maketh the lightnings with the raine: he draweth forth the windes out of his treasures, *Psal. 135. 7.*

He commandeth and raiseth the stormy windes, and it listeth vp the waues of the Sea, *Psal. 107. 25.*

But he ariseth and rebuketh the Windes and the Sea, and maketh them calme, *Math. 8. 26. Mark 4. 39.*

By his Word he stilleth the winde, and by his counsell appeaseth the deepe, *Eccles. 43. 13.*

O Most mighty and mercifull Lord God, let all the powers of the Earth blesse thee, and prayse thee their euer-living God, in thine holy and heavenly habitation, for thou, O Lord, sittest on high in the Throne of thy Majesty, and makest thy strength and might knowne to all Nations, thy voyce is vpon the waters. From thee

(O God) proceedeth Thunder, Thy voice maketh the Wildernesse to tremble; yea, thou makest the mighty Hills to tremble and shake: the Earth trembleth and quaketh, the foundations also of the Mountaines moue and shake when thou art displeased: There cometh out of thy nostrils smoake, and out of thy mouth a consuming fire: thou makest darknesse thy secret place, and at the glory of thy presence, the Clouds passe away: thou thunderest from the Heauens, and giuest out thy voyce: Thou drawest forth the Windes out of thy treasures, and commandest them backe againe to their places: all things are in subiection vnto thee, thy workes magnifie thee (O Lord) yea, they tremble at thy presence, the Mountaines and Hills dread thee when thou art displeased; yea, the whole world is afraid. The Waters, O God, know thee, and are afraid; yea, the depths tremble: thy voyce (O Lord) denieth the fierie flames: O Lord, thy voyce maketh the Wildernesse to tremble. Thou remainest King for euer, thou wilt giue strength vnto thy People, and bleesse them with peace. O most mercifull God, shaddow vs from thy displeasure,

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which is too vehement and intolerable: let thy countenance shine vpon vs and haue mercy on vs: protect thou our houses and vs, that we be neither consumed by fire, nor drowned by waters: send not vpon the earth such vntemperate or vntimely Showres, or any other vnseasonable weather, whereby the fruits thereof may be hurt, or our selues harmed. O God the Father, which diddest send thy onely Son to die the death of the Crosse for my sake, preserve me, and grant vnto me a blessed end. O God the Sonne, which didst suffer for my sake the heauy death of the Crosse, defend me: and, O God the holy Ghost, comfort me, blesse and keepe me from all dangers, from this time forth and for ever. Amen.

O Lord increase my Faith.

A

A Prayer for Peace in true RELIGION.

Behold, saith the Lord, I will extend
peace vpon my Church, like a flood :
as one whom his Mother comforteth,
so will I comfort you, and yee shall
bee comforted in Ierusalem, *Esay 66.*

12, 13.

These things haue I spoken to you,
saith Christ, that yee in mee might
haue peace : in the World yee shall
haue affliction ; but bee of good com-
fort ; I haue ouercome the world,
Iohn 16. 33.

O Most high and glorious God,
who art the Author of Peace,
from whom doe proceede holy
counsels, and righteous desires, giue
vnto vs thy Seruants, that Peace
which the World cannot giue, that
both our hearts and workes may
answer thy Commandements, and
that our dayes through thy pro-
tection, may bee alwayes quiet from
trouble,

Spe. he.

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Speake thou peace vnto all people especially to thy Saints. Let thy saluation be nigh them that feare thee, that glory may dwell within our Land.

Let Mercy and Truth meete together; yea, let Justice and Peace embrace each other.

Let Truth arise out of the Earth, and Righteousnesse looke downe from Heauen.

Let the Mountaines and the Hills bring Peace to the people, and Sheepe of thy Pasture.

Blesse, Lord, all Countries, Cities, Townes, and places, where thy word doth abided, and is purely preached, and increase the number of them in the vniuersall world.

O Lord, send them much peace that delight in thy Law, let them be without Stones to stumble at, and blesse them with prosperity within their places.

O eternall God, which hast called vs in peace, grant we may haue peace with all Men, and let vs highly account of holnesse, without which none can see the Lord, nor haue peace in the Lord.

Repeale the Deuill, the breaker of godly

godly Concord, and Christian Peace,
which raging throughout all Nations,
soweth every where the seede of strife
and discord, as the seede-man of falsehood
and lyes.

O God of Peace, which makest an
end of warre throughout the world,
protect vs from warre and slaughter,
scatter the Kingdomes that delight in
warre, breake and hinder all euill
Counseils, and the purpose of such as
minde after nothing else, but the shed-
ding of innocent blood.

Let them come to shame and perish
through their owne imaginations, that
practise euill against thy Church.

Give all men a desire of peace, con-
tented mindes in their vocation, and a
care to aduance the well-fare of that
place where they inhabite. Where
Strife, Contention, and Discord is a-
mongst men, reconcile their hearts and
mindes, that these flames and fires may
speedily be put out: for thou canst con-
clude a Truce for vs and all Men, and
make the Wolfe to dwell with the
Lambe, and the Leopard to lye downe
with the Kid.

Make our Tabernacles safe and
quiet, that about them there may be a
rich

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rich tranquillity, which may abound
like the Streame running ouer his
Bankes, and our righteousnesse as the
waues of the Sea which is neuer dry.
In thes shall wee haue our wished
peace, and the worke of righteousnesse
shall bee peace, and her fruit rest and
quietnesse for euer, and thy people shall
dwell in the Innies of Peace, and in
sure dwellings, and in safe places of
comfort.

Hearc vs, O Lord of Peace, and
grant that thy Peace which passeth all
vnderstanding, may keepe our hearts
and mindes in the loue of our Lord
Jesus Christ, who liueth and reigneth
with thee in the vnitie of the holy Spirit,
now and for euermore. Amen.

O Lord increase our Faith in Peace.

A Prayer to bee vsed of a Widdow.

Doe not the teares runne downe the Widdowes cheekes? and her cry is against them that cause them: for from her cheeks doe they goe into heauen, and the Lord which heareth them, doth accept them, *Eccles.* 25. 15. She that is a Widdow indeede, and left alone, trusteth in God, and continueth in supplications and prayers night and day: But shee that liueth in play, is dead while shee liueth, *1 Tim.* 5. 5, 6.

O Eternall, and most mercifull God, which according to thine holy will hast made mee a poore distressed Widdow, by taking away my deare and louing Husband out of this transitory world: vnto thee doe I cry in this my misery: haue mercy on mee, I humbly beseech thee, and forgive all mine offences, which I haue committed against thy diuine Majesty: be favourable vnto mee, O Lord, and take
pity

pitty on mee, for I am alone and comfortlesse. Behold mine affliction and misery: relieue my wants; as thou didst relieue that Widdow of Sarepta, whom thou didst most miraculously preserue by the Prophet Elias: take the like compassion on mee, assist mee, behold my necessity, and deliuer mee out of all troubles. Grant likewise that I may finde fauour in the sight of all Gouvernours and Magistrates, that I be not iniured contrary to equity. In like manner let mee finde amongst men Chyistian consideration, and commiseration of my present estate, and succour with godly counsell, protect mee from false tongues, which are like razors, cutting deceitfully, and as the sharpe arrowes of a mighty man. Keepe mee (O Lord) from slander, and from the tongues of wicked men, which with poysoned words haue bent themselves to cast downe the poore and needy, and to destroy such as are of vpright conuersation. I humbly beseech thee (O Lord) to giue mee grace to liue in this mine estate of widdow-hood, chastly and godly, shewing my selfe an example of godlinesse to others, putting alwayes my

my hope and affiance in thy mercy: let
me with all patience and fortitude, in-
dure all crosses laid vpon me, and con-
tinue faithfully in making of supplicati-
ons night and day vnto thee. Looke how
the eyes of a Seruant are vpon her
Mistres, so are mine eyes bent vpon thee
my Lord, vntill thou haue mercy on me.
Haue mercy therefore (O Lord) on me,
for I am full of iniquity: heare me (O
Father) euen for Christs sake, thy
Sonne and my Saviour: to whom be
giuen all praise and honour now and
euermore. Amen.

A

A Prayer for one that prepares himselfe for Marriage.

House and riches are the inheritance of the Fathers, but a prudent Wife cometh of the Lord, *Prov. 19. 14.*

Well is he that dwelleth with a Wife of vnderstanding, *Eccles. 25. 8.*

Blessed is he that hath a vertuous wife, for the number of his yeeres shall be double: an honest woman recouereth her husband, & she shall fill the yeeres of his life with peace: A vertuous woman is a good portion, which shall be giuen as a gift vnto such as feare: and serue the Lord, *Eccles. 26. 1, 2, 3.*

O Heauenly God, everlasting and most powerfull Father, I doe prostrate my selfe before the Throne of thy Majesty, humbly thanking thee, in that thou hast formed mee in the wombe of my Mother, and suffered me to be borne such as I am, maintained me likewise from mine infancy to this instant, and preserved me from infinite perils: for it is through thy goodnesse
and.

and Fatherly blessing, that I haue attained to the yeeres I am now in, and in that time, thou hast taught mee by thy holy word, to know Iesus Christ thy beloved Sonne, the onely ioy and comfort that a Christian can haue, because in the true knowledge of him consisteth eternall life, and therefore I cannot sufficiently yeeld thee prayse, for the infinite and innumerable benefits thou hast bestowed on me. Nevertheless, because thou hast commanded vs to call vpon thee in all our necessities, and most iouingly hast promised to heare vs, let it now please thee graciously to helpe me.

For I haue found and prooued, that in regard of mine owne natures corruption, I cannot continue chaste and blamelesse, except I vse the meanes which thou hast ordained, and by thy holy word also approued the same, saying; To auoide whoredome, let every Man haue his Wife, and every Woman her Husband. Then I beseech thee in mercy to lend mee thy helping hand, and so blesse mee and my Parents, that in this intended matter, wee may not bee abused by any exteriour appearance, either of beauty,
riches,

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riches, or deceiuing speeches, which
may fore-runne, or procede in this
business: but as thy word saith: A ver-
tuous wife is a gift which comes from
thee, O Lord: and as it is most certaine,
that not onely thou gauest Eve to A-
dam, but didst likewise contoyne Abra-
ham with Sara, Isaac with Rebecca, and
Jacob with his best esteemed Rachel;
euen so I intreat and beseech thee, O
Father of lights, not onely to be my
Father, but also to appoint mee my
fellow partner, in regard thou ought-
est to be the Author and Actor in so
honourable a businessse. Send downe
thy holy Angell to be my guide and
leader towards her whom thou hast
prepared for mee, as (in like case)
thou madest them seruants to Abra-
ham and young Tobias. Then let me
meete her, enioy her, and liue with
her in thy feare and fauour. O Lord
Jesus, may it please thee with thy
blessing to be with mee at my marriage,
as thou didst vouchsafe to honour that
at Cana in Galilee, with thy owne pre-
sence.

And as thou art well-pleased to con-
toyne man and wife, and to make them
one body, so vniue us both vnto thee,
that

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that we may evermore live in the, and
thou in us. Amen.

O Lord increase my Faith.

A Prayer for a young Man, or Maide, prepared to Marriage.

To avoide fornication, let every man
have his wife, and let every woman
have her owne husband, 1 Cor. 7. 2.

The price of a vertuous woman is far a-
bove the value of pearles: she will doe
her husband good, and not euill, all
the dayes of her life, Pro, 31. 10, 12.

Omnipotent, and Ever-living
God, without whom, mens
endeuours are frivolous, and cannot
prosper in this world, I thy poore crea-
ture, and the worke of thine hands,
whom thou hast vouchsafed neverthe-
lesse to receive into the fellowship of
thy Saints, by the holy Sacrament of
Baptisme, doe here present my selfe
before thy diuine Majesty, humbly be-
seaching

searching thee in the Name of Iesus Christ, thy belovèd Sonne, to stretch forth thy holy hand, and helpe me, to the end that if it be thy will I shall marry, thou maist lead and direct me to a vertuous yoke-fellow, with whom I may live so long as we shall continue together, in thy love and feare. O God, it was thou that gavest Eve to Adam, and didst addresse the servant of Abraham to Rebecca, that she might be wife to the Patriarke Isaac.

Thou didst send thine Angell with young Tobias, to deliver Sara, the Daughter of Raguel, out of the poore, desolate, and opprobrious condition wherein she then lived, and to match her in marriage with the said Tobias. This is not a case of Chance or Fortune, neither guided by mens wisdom, for heaping up goods together. It often hapneth, that after one hath carefully considered all circumstances, and causes thereto belonging, searching into the uttermost as may be devised, that party falls short of his hopes expected, and in stead of an helper, happeneth on an hinderer. I heartily therefore pray thee (O God) to provide me such a one, as thou knowest fittest

best for me, and so to order the deliberations, counsels, and enterprises of my Parents and Friends, that the whole issue and event may first rebound to the advancement of thy glory, and next, to the endlesse contentment, good and salvation of vs all in Christ Iesus, our Lord and onely Saviour. Amen.

A Prayer to bee said of Women with childe.

Women shall bee saved by bearing of children, if they continue in faith, and loue, and holinesse, with modesty,
1 Tim. 2. 15.

O Mercifull and Mighty God, the framer, wise Gouvernour, and gracious Preseruer of all things, I render vnto thy Maiesty most humble thanks, for that thou art pleased of thy gracious goodnesse, to remoue from me the reproach of barrennesse, and hast opened my wombe to conception: prosper, O Lord, within me the worke of thine own hands, which is wonderfully made.

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made, whose bones and members are
knowne to thee, whose very haire
thou numberest and takest care of them.
Blesse (O Lord) the soule of thine
sworne hand within me, that it may re-
ceiue a perfect shape and proportion, and
live to praise thee in the midst of the
congregation: I commend it, with my
selfe, into thy holy hands, whom I be-
seech thee (O most gracious God) so to
blesse, guide, and preserue, that nei-
ther the malice of the wicked spirit or
uercome mee, nor any other incontin-
ence approach nre mee to hurt me:
keepe mee from vaine feares, and foolish
desires, that without danger I may
heare, and with ioy bring forth the
fruit wherewith thou hast blessed mee,
to the glory of thy most holy Name,
and my great comfort in thee: to whom
be giuen and ascribed all honour, might,
power, and praise, now and for euer.
Amen.

O Lord increase my Faith.

Norden, J.

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A Prayer to bee said of a Woman in trauell.

O Good Lord, I acknowledge and
 confesse, that thy displeasure for sin
 committed, was, and is very great
 (which I doe at this present feelee) and
 was first committed by our first mother
 Eue, and continued by vs (we being by
 nature inclined thereunto,) whom for
 punishment thereof, thou hast said, in for-
 rowe we shall bring forth Children: Im-
 pose not that heauy burthen vpon my
 weake Body, but regard me with thy
 fauour in the promised Seede of the
 Woman, and giue me comfort from
 Heauen: lay vpon mee no more then
 I shall bee well able to vndergoe, and
 when in the midst of my calamities,
 prepare thou the way for mee, that I
 may patiently beare them: Strengthen
 O Lord) my body, giue courage vnto
 my heart, and comfort my Soule,
 that in all parts being fastened vnto
 thee, neither frailty of the flesh, nor
 temptation of the Deuill, in my great
 distress

test extremity may make mee faint, or
fall from thee, or haue the least distrust
of thy gracious fauour towards mee
(Thou art nigh (O Lord) vnto all that
call vpon thee in heart: I humbly be-
seech thee not to be absent from mee at
any tyme, but in the assurance of thy
presence may bee my stay and comfort
that in respect thereof, I may sustaine
all torments, and wholly rest in thee
which art the God of my strength and
consolation: to whom be giuen all praise
now and for euer. Amen.

O Lord increase my Faith.

*In my Ioffe god is I offe an
in my anythe god in I offe*

A Thanke-giuing of a Woman after her Deliucry.

O Eternall God, and most louing Father, thou art great, and worthy to bee feared: thou art gracious, and worthy to bee praised, for thy mercy exceedeth all thy workes: thou woundest, and thou healest, thou throwest downe, and helpst vp againe: I most humbly thanke thee, my most louing and gentle Father, that it hath pleased thee in thy goodnesse, now at the length, to deliuer mee from the great extremitie of childe-birth, and to giue vnto mee the sweet taste and feeling of thy comfort, not onely in ioy that a man is borne into the world, which maketh mee to forget my sorrowes, but much more in the assurance of thy blessed providence and care ouer mee, whose holy hand hath strengthened and vpholden mee, who hath brought faire weather after stormes, and ioy after teares: let thy sweet comfort alwayes rest with mee, and glue me grace, since it
 hath

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hath pleased thee to make mee a glad
Mother, that I may also become a good
Mother, in shewing my selfe obedient
unto thee, and to be carefull for the in-
struction and bringing up of my Childe
in thy feare, that wee may shew forth
thy glory in this life, and bee made par-
takers of thy glory in the life to come,
through Iesus Christ our onely Son
and Saviour, to whom with thee and
the sweet Comforter, the holy Ghost,
thre persons and one glorious God, be
all honour, and praise for ever and ever.
Amen.

O Lord increase my Faith.

John R. vnd

G L J

Norden, J.

A Prayer for a Man- servant.

Let seruantes be subiect to their Masters,
and please them in all things, not an-
swering againe, neither pickers; but
that they shew all good faithfulnessse,
that they may adorne the doctrine of
God our Sauour in all things, 1 Tim,
2.9, 10. and 1 Pet. 2. 18.

O Most mercifull, and euer-li-
uing God, who hast ordained
in the world, that there should bee
Masters and seruants, and biddest
heare Abrahams seruant crying to thee,
I now prepare my selfe to thy diuine
Majesty, because seruice is necessary
for mee, to maintaine mee in this life,
and doe beseech thee, O most louing
Father, to prouide for mee among
good people, that may not debarre mee
from hearing thy word, but rather
giue mee occasion, by their good exam-
ple, to seeke those things which belong
to my saluation. Assist me also by thy
holy Spirit, that I may tender them
good.

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good and honest seruice, and truly take charge of whatsoeuer they trust me withall.

Prosper (O God) my labours, and giue a blessing to those affaires which I shall manage and undertake, that thy grace governing the while I serue on Earth, I may afterward bee an Heire and fellow-Citizen (by Christ Iesus meanes) in the Kingdoms of Heauen. Thy mercy was so great at Capernanm, to the Centurions Seruant, that hee found a good Master. Thou diddest likewise so louingly respect poore Ioseph, when hee was a seruant, that all things prospered vnder his hand. I beseech thee, extend thy mercy to me a poore willing Seruant, and as thou hast appointed, so let mee rest contented. Amen.

O Lord increase my Faith, and prosper mine endeauours.

A Prayer of a Maide- seruant.

O My Lord and Saviour, seeing it hath pleased thee to call mee to this estate and condition, that I must seeme to sustaine life, and gaine those benefits necessarily belonging thereto, I submit my selfe willingly to thy prouidence and appointment. For I know thou didst not despise to speake to Abrahams seruant, Hagar, and didst likewise prouide good Mistresses for Bilha and Zilpha, therefore, I humbly beseech thy Maiesty, to prouide an honest place for mee, where too much rigour, seuerity, and hard vslage may not bee shewed me. Give me grace also to yeeld vnto them faithfull and true seruice, carrying alwayes a good Conscience, and keeping my selfe chaste and honest, with dutifull obedience to my Mistris, and ordering my Masters businesse as it becommeth mee. Blesse all my induours, that I neither waste, spoile, nor destroy any thing: Set a locke on my lips, that by euill wordes, I giue no occasion

S. 4.

occasion of strife or dissention, but rather that I may procure peace, so much as lyeth in my power to doe. Thou knowest (O God) much better then my selfe, what is needfull for mee, and thy word teacheth me, that with thee there is no respect of persons, but thou hearest the poore and needy, as well as the great and mighty, when they vnfeignedly make their prayers vnto thee in the mediation of Christ Iesus, our onely Lord and Saviour. Amen.

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 with my hand
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Wits My A

*A Thankesgiuing
before Meate.*

O Lord our God and
heauenly Father, which
of thy vnspeakable mercy
towards vs, hast. prou-
ided Meate and Drinke,
for the nourishment of our
weake bodies; giue vs grace to
vse them reuerently, as from
thy hands, with thankesfull
hearts, let thy blessing rest
vpon these thy good Crea-
tures, to our comfort and
sustentation; and grant wee
humbly beseech thee, that as
we doe hunger and thirst for

374 A poore Mans rest.

This foode of our bodies,
so our foules may earnest-
ly long after the foode of
eternall life, through Iesus
Christ our Lord and Sauour,
Amen.

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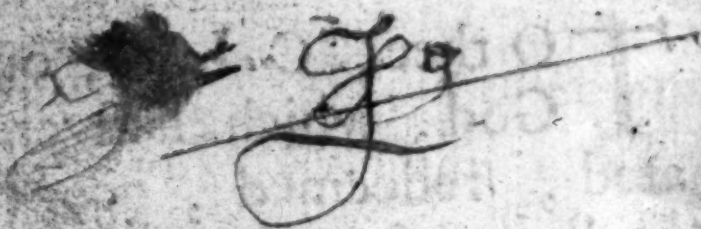
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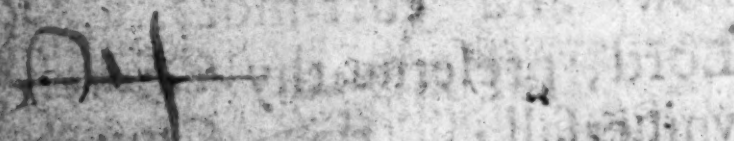
*A Thankesgiuing
after Meate.*

TO thee, O Lord, our
God, which hast cre-
ated, redeemed, conti-
nually preserved, and at
this time fed vs, bee ascribed
all honour, glory, and pow-
er, might, and dominion,
now and euermore. O
Lord, preserve thy Church
vniuersall, this Church
wherein wee liue, the King,
Queene, Prince, and Realme:
Grant thy Gospell a free pas-
sage: confound Antichrist,
and all Heresies: finish soone
these.

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these dayes of sinne, and
bring vs to euerlasting peace,
through thy Sonne our Lord
and Sauour Iesus Christ.
Amen.



FINIS.



Norden, J.



A brieft Table of all
the Prayers, and other
things, contained in
this B O O K E.



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